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Without Concealment----Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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Selections.

THE SLAVE-TRADE.—OUR LATE CONSUL AT RIO MR. GORDON.

If the *Journal of Commerce*, from which we copy the following article, was short-sighted enough to see any slavery and slave-trade nearer home than the coast of Africa, it would be at no loss to know why Consul Gordon was removed from office. What business has an American Consul to meddle with the slave-trade, except to engage in it?

The papers recently announced the pardon by the President, of Captain Pendleton, condemned some time ago, for having been concerned in the African Slave-Trade; also the acquittal of Captain Libby, at Portland, tried for the same crime. Both these individuals were prosecuted, we presume, in consequence of information communicated to the Government by our late able and indefatigable consul at Rio, Mr. Gordon. On what, grounds or for what reason, Mr. Gordon was suspended in his office, we have not heard. That his efforts to detect and expose the agency of American citizens, and American ships, engaged in the traffic for slaves, were very constant, vigorous, and effective, we know.

A mass of papers, containing abundant and conclusive evidence of the extent and atrocity of this traffic as connected with American vessels, and the countenance, to say the least, of American captains, was communicated, in compliance with a call from Mr. Adams, by the President, to Congress, in the early part of the past session, *and laid on the table, but not printed.* These papers contain a great amount of evidence in relation to this Captain Pendleton and the *Montevideo*, and several other vessels (the *Ganniclefe* and *Sea Eagle* among them), and very strong evidence of the guilt of several American Captains.

The details of the voyages of these vessels from Rio to Cabinda, and also to the Delagoa Bay, on the Eastern Coast of Africa, were taken by Consul Gordon from men under oath, who were on board these vessels, and much important information was elicited in regard to the prosecution of this abominable traffic, at these great marts in Africa. If these papers are not to be published, it is desirable that gentlemen of Congress should examine them, and give the country the leading facts they contain.

The Slave-Trade is no subject for concealment or disguise. If American ship owners, or American captains, will become allies of the notorious slave-traders of Brazil; if they will convey their vessels to the harbours in Africa contaminated with this traffic, and there, after all arrangements have been made for receiving on board cargoes of slaves, formally transfer these vessels to Spanish or Portuguese captains and crews, and withdraw, while the slaves are actually coming on board, to a vessel prepared for their return, they should be exposed to public indignation.

The testimony obtained by Consul Gordon shows that these things were done in several cases during the last year, and afford information not only as to the points in Africa where the Brazilian Slave-Trade is most vigorously conducted, but as to the best means of its facilities and success. We *would* hope a pardon has not been extended to Captain Pendleton without some good cause. The crime for which he was condemned is not one entitled to special clemency.

The following reply of the *Boston Courier* to a Southern paper, is a proof of the rapidly increasing sentiment of the North on the value of the Union. It will not be long ere such papers as the *Courier* will not think it worth while to use such guarded terms as those of the last paragraph:

"ANOTHER BLUFFTON BOY.—A writer in the Boston *Courier* declares himself in favour of a repeal of the new tariff, or a *dissolution of the Union*. We had thought that such sentiments had departed this life with the Quattlebum excitement of 1844. We will only remind our Northern neighbours that they are as treasonable at the North as at the South, when expressed on one side of the tariff question, as on the other. They are as unpatriotic in the mouths of the descendants of the Hancocks and Adamses, as they were in those of the Pinckneys, the Marions, and Lowndeses, and in either, they are anti-American, and disgraceful,—the men who utter them, and the presses which print them, are equally liable to the suspicion of hostility to our free institutions, and should be frowned down by a discriminating public. For ourselves we are willing to submit to the decision of a majority, even where we think it wrong, relying upon the patriotism and good sense of the people to reform abuses, and rebuke oppression. Any other course is a virtual acknowledgment of the incapacity of the people to govern themselves. It is a fit emanation from a member of an abolition faction, which solemnly resolved that its triumph could only be achieved over the Bible and the Constitution.—*Savannah Republican.*"

☞ When we published the communication referred to by the Republican, we appended a remark, which we supposed would shield ourself—at least,—from a "suspicion of hostility" to the Union. But the Republican invokes the frown of a "discriminating public" upon the presses which print such sentiments. So we must, hereafter, close our columns against all discussion of a topic, which has agitated the whole people for more than a quarter of a century, or "be frowned down." We think we shall hazard the chance of life or death, and continue to accommodate correspondents who wish to discuss the question of *repeal* or *dissolution*, however we may differ from them in regard to some of their opinions. A dissolution of the Union is not an event to be desired, nor is it such a bug-bear as to frighten sober and temperate men from looking to it as a remedy for an injustice, which has been sanctioned by the Constitution, and submitted to for half a century, without complaint, by the free States. Neither is it an event improbable to happen in the next, or impossible to happen in the present, generation. We do not think very highly of the sagacity of those who believe—if there be any such—that the whole continent of North America will ever be united under one Federal Government. How long the free States,—those, we mean, which are *technically* called free, but which in reality are as much subjected to the legislation of the slave States as the British provinces are to the Government of Great Britain—will tamely submit to the indignities which are imposed on them by the slaveholding power of the South, we shall not undertake to predict. But human nature will not forever put up with such injustice, although the Constitution has sanctioned an inequality, which will forever give Slavery a preponderance over Freedom. Doughfaces will not always be in a majority at the North. Their number is diminishing, and after a few generations the race may become extinct:—

Fly swifter round, ye wheels of Time,
And bring the welcome day!

"*Hostility to our free institutions*"!! What indication has this press ever given of hostility to *free* institutions? Is its unflinching advocacy, during the whole term of its existence, of that policy which affords encouragement and protection to the industrial labour of the country—which tends to develop our national resources—to support our literary, moral, and religious institutions—to render the nation politically, physically, and intellectually *free*, and entirely INDEPENDENT of all foreign nations—to be cited as evidence of "hostility to our free institutions"?

But we will not affect to misunderstand our Georgian cotemporary. By "free institutions," he probably means nothing more nor less than that "peculiar institution" of the South—*negro slavery*. Certainly we are hostile to *that*. *That* peculiar institution overrides all *our* free institutions—it denies us the right of petition; it mis-shapes all the national legislation, and thereby deprives the free labourer of the just reward of his industry;—it destroys and renders ineffectual the votes of free men, and imposes upon us magistrates and legislators, who are not the men of our choice;—and in various other ways inflicts evils, which could never have been foreseen by the framers of the Constitution.

Whatever opinions may have been,—or may hereafter be,—expressed by correspondents to whose communications we may give currency, we wish it to be understood that we are no advocate for a dissolution of the Union, and shall not, as at present advised, labour excessively for a repeal of the new tariff. If any effort of our pen or press can be of any avail in placing the free States on an equal footing with the slave States, and instituting a balance of political power, and thereby removing eventually a national evil and a national disgrace, God willing, we shall not be found wanting.

JOHN P. HALE IN MAINE.

EXTRACT FROM A LETTER TO THE BOSTON COURIER.

BANGOR, Aug. 20, 1846.

I am happy to inform you that Down East is waking up. The slaveholders and their administration have at length succeeded in convincing the people of Maine that the time has arrived when they must determine to be freemen, or submit to be slaves. The annexation of Texas, for the perpetuation of Slavery, the consequent war, the repeal of the tariff, the veto of the Spoliation and Harbour bills, have aroused, are arousing, the enterprising, intelligent citizens of this State to a true sense of the encroachments of Slavery; and you will see, as early as September, that they, THEY will not be slaves.

For some weeks, the feeling uppermost in the minds of the people has been, that a stand must be taken against the further encroachments of the slave power: and this feeling has nearly increased into a fever, since the arrival of John P. Hale, of New Hampshire in the State. He yesterday addressed some 1500 people in this city, who listened to him with open ears and open hearts. He had been invited by eighteen members of the Democratic party, and was introduced to the assembly very happily by one of them, Mr. Geo. S. C. Dow, a young man, and a thorough Democrat.

As may be supposed, Mr. Hale had something to say of the annexation of Texas, of the war, of Slavery, and the domestic slave-trade. He had something to say, too, respecting the two We's of New Hampshire—the "We-the-leaders," and the "We-the-people." The "We-the-leaders" undertook to say, that it was the voice of New Hampshire that Texas should be annexed for the "protection" of Slavery; the "We-the-people" that it should not—of course New Hampshire was not big enough for two such almighty We's to exist at the same time. (Cheers.) "And I will be bound to say," said he, "that, proud as you are here of the extent of your own noble State of Maine, you will soon find that it has not an area large enough to contain these two We's at the same time. One of them must go out, while the other remains; and which, think you, will go out? Methinks that a short four weeks will tell, that it is "We-the-leaders!"—(Cheers.)

Mr. Hale was very sarcastic upon the old slavocratic party, and at times, truly eloquent. He got the ear of his auditors, and held it intent for upwards of two hours. Several of the old rabid, office-holding Democrats were present, who, of course, condemned him; but there were other Democrats, who, with Whigs and Liberty men, could not resist joining in the response of a sturdy yeoman from the country, "Amen, and amen!" to all that he uttered.

Mr. Hale has several appointments in the State. He will spend this week in Penobscot and Piscataquis; the next in Waldo, Kennebec, Lincoln, and Somerset; and the next in Cumberland, &c. He has invitations from Democrats in Augusta and Bath. The Democrats fear his influence, and are exerting all their powers to prevent members of that party from attending his meetings. They cannot do it, however, for *the people will hear him.*

THE CHURCH AND SLAVERY.

We find in the (Belfast, Ireland,) Banner of Ulster, a "Letter from the General Assembly of the Presbyterian Church in Ireland to the General Assembly of the Presbyterian Church in the United States of America," as adopted by that General Assembly which was in session in Belfast, in the early part of July. We copy with great satisfaction so much of it as relates to Slavery:

We have noticed with much pleasure the frankness and good-feeling which you manifest when alluding to our remonstrances on the subject of Slavery. It is the duty of churches, as well as of individuals, to admonish and advise each other in the spirit of gentleness, and to receive with meekness admonitions which are so tendered. We pretend to no superiority, and assume no authority over our brethren in America, but we feel it to be our duty, on the present occasion, to take the liberty in all kindness of expressing more fully our views of the American slave system.

You appear proud of the liberty which the inhabitants of the United States enjoy, and you quote what has been called the golden rule of doing to others as we would that, in like circumstances, they should do us. Permit us, then, to ask, when your own hearts are buoyant with the triumphant feeling of conscious liberty, what must be the bitter experience of the poor slave in America, who is as much the property of his master as his ox or his ass, and who has no liberty, but to submit, suffer, and obey? And how would his master feel were he to be treated as the kindest master treats his slave? "Menstealers" are classed in the Divine Word with murderers of fathers and murderers of mothers; and we cordially adopt the declaration, that "men-stealers" are "all those who are concerned in bringing any of the human race into slavery, or in retaining them in it."

You say that you would not "by any means, countenance the traffic in slaves for the sake of gain," and you repudiate the idea that masters may regard their servants as mere property. Does not this acknowledgment imply that you are bound, "as far as in you lies," to seek the immediate abolition of Slavery in the country of which you boast as the land of unrivalled freedom?

You refer to defective and oppressive laws; and it has been asserted by the advocates of those enactments that the teaching of slaves to read, and especially to read the Holy Book of God, or the placing of the institution of marriage among them on the permanent footing on which our Lord places it, would be subversive of the whole American slave system.

You declare that you do not countenance the enormities to which your civil code lends its sanction; but we pray you to consider whether you acknowledge as Christians those who commit them. Is any one admitted to your fellowship who keeps possession of a slave, of whom he has obtained possession, directly or indirectly, by the crime of manstealing? Is any admitted, who, in obedience to any laws, withholds from his slave or servant the use of the Holy Scriptures or Christian instruction—who does not merely fail to put the Bible into his hands, or to teach him the Gospel, but who, in obedience to an unrighteous enactment, interposes between him and the Bible, or those who would instruct him? Is any man recognized as a Christian brother who has separated husbands and wives, parents and children; or who even holds slaves on such a footing, that if God were to remove him by death, the members of families thus intimately related would be exposed to compulsory separation? We are persuaded that our Lord and His Apostles would not have acknowledged as disciples those who, under any name or pretence, were guilty of such wickedness.

We know that when attempts were made, under the plea of law, to prevent the Apostles from preaching the Gospel to any individual, they avowed it as their determination to "obey God rather than men." We conceive, therefore, that whatever may be the law of any State or country, no Christian ought to hold in forcible servitude any one of whom he has obtained possession, directly or indirectly, by the crime of man-stealing; that no member of the Church ought to interpose his authority to withhold religious instruction and the use of the Divine Word from any human being; that no consistent professor of the Gospel should hold his brother man in bondage under circumstances in which he might be forcibly separated from his wife and children; and we conceive that no Church should hold communion with those who are guilty of such violations, alike of the laws of nature and of revelation.

You say, dear brethren, that you do not approve of such slavery and such laws connected with it, as are to be found in your country. We conceive that declarations of this description will be of no avail, if you admit to Christian privileges any who support by their practice, such cruel and unscriptural enactments, and we would suggest that your duty is to institute an inquiry into the conduct of the slave proprietors at present attached to your denomination, and should it be found that they withhold from those over whom American law has given them such unwarrantable power, anything that is just and equal, that you should deal with them as with any other class of habitual sinners.

We are constrained to express our apprehension that perhaps, in consequence of a measure of imprudence on the part of some who have been advocating the abolition of Slavery, you are in much danger of espousing the cause of slaveholders. We observe, with regret, that your reprobation of the alleged errors of the Abolitionists is much stronger than your condemnation of those who are seeking to perpetrate the accursed system of American bondage. You thus seem inclined to cast the chief blame of the continuance of the acknowledged evils of Slavery, as it exists in your country, upon the only persons who are making any vigorous efforts for their extinction. We, who live at a distance, find it very difficult to believe that, not the slaveholder, but those who are aiming at the extinction of the system, are to be blamed for the continuance of it in its unmitigated severity. We greatly apprehend that your defence of Slavery or servitude, in the abstract, accompanied with your feeble reprehension of its admitted enormities, is much more likely to retard its abolition, or mitigation, than any amount of violence or imprudence on the part of those who seek its removal.

You tell us of your missions to the heathen, and we rejoice in their magnitude and success; but, dear brethren, how inconsistent to seek to bring into the liberty of God's children heathen at a distance, and keep so many in a state of deplorable heathenism at home.

We think it right, in conclusion, to say, dear brethren, that we have ventured to express ourselves to you on this subject with the utmost freedom. We trust, however, that you will receive our observations in the spirit in which they have been dictated. We believe that there are many among you at whose feet we would feel it to be a privilege to sit, and to receive instruction. You have pastors in your Assembly whose praise is in all the churches, and whose works have been read with pleasure and profit throughout Protestant Christendom. We cannot forget that in many respects you have rendered the most important services to the cause of Christianity, and we are therefore the more solicitous that everything pertaining to you should be lovely and of good report. As you are partakers of the liberty wherewith Christ makes His people free, we are the more anxious that Slavery in every form should disappear from your borders, and we have therefore written to you in the fulness of our hearts. We are desirous that our intercourse should prove a mutual blessing, and should you feel it necessary to expostulate with ourselves as to anything with respect to which you conceive that we are walking contrary to the Gospel, we trust that we shall be ever prepared to give due consideration to your friendly counsel.

Signed in the name, and by the authority, of the Presbyterian Church of Ireland,

JAMES MORGAN, *Moderator.*

THOMAS MAYNE REID, A. M. Senior Clerk of Assembly.
ROBERT PARK, A. M. Junior Clerk.
Belfast, July 11th, 1846.

From the Pennsylvania Freeman.

NINTH ANNUAL MEETING

Of the Anti-Slavery Society of Eastern Pennsylvania, New Jersey and Delaware.

In pursuance of a call of the Executive Committee, the society convened, Eighth month (August) 5, 1846, in Friends' (Old Kennett) Meeting-house, Chester county, Pa.

Robert Purvis, President, called the meeting to order.

On motion, Isaac Mendenhall, Chandler Darlington, Bowman Taylor, Edwin Fussell, and Jacob Pierce, were appointed a committee to make the necessary arrangements for holding the meeting outside the house in the afternoon; and also to keep order about the house.

On motion, the following persons were chosen a committee to prepare business for the meeting, viz: Thos. Whitson, C. C. Burleigh, Lucretia Mott, W. H. Johnson, Simon Bernard, Rachel Lamborn, Amos Preston.

C. C. Burleigh read the Annual Report of the Executive Committee. Objections being made to some portions of it, it was, on motion, referred back again to the Committee for alteration and amendment.

On motion of C. C. Burleigh, Resolved, that all persons present, whether friendly or opposed to abolition, be regarded as entitled to take seats in this meeting, and participate in its discussions.

The Annual Report of the Treasurer was read:

The Pennsylvania State Anti-Slavery Society, in account with Sarah Pugh, Treasurer.

RECEIPTS.

By cash in Treasury,	- - - -	$ 6.39
" Rec'd of	Clarkson Society, -	40.00
" "	Kennett " -	30.00
" "	Lundy Union, -	10.00
" "	Philada. Female, -	800.00
" "	Individual Sub. -	918.00
" "	Loan without Interest,	50.00
" "	Rent of Rooms in office,	75.00
" "	Advertising in Freeman,	87.00
" "	Publishing Agent.	1,849.20
		$3,865.59

PAYMENTS.

To cash paid	Nat. A. S. Standard, - -	$ 737.34
" "	Freeman, - - - -	1,151.28
" "	Agents, - - - -	1,100.40
" "	Rent, - - - -	45.690
" "	Nat. Society, - -	200.00
" "	Sundries, - - -	219.67
		$3,865.59

Philadelphia, 8th mo. 4, 1846.

On motion, Resolved, that a Committee of Finance be appointed, to take up collections during the meeting, and receive pledges of money, to be redeemed at a future time.

John Toohey, Geo. Pierce, Hannah Darlington, Mary Coates, E. M. Davis, Allen Agnew, Grace Anna Lewis, and Cyrus M. Burleigh, were appointed said Committee.

Then adjourned for one hour.

Afternoon Session.—The President in the chair.

According to the announcement of the Executive Committee, the afternoon session was devoted to speeches on the general subject of Slavery.

C. C. Burleigh made the following resolution the text of his remarks—he was followed by Adin Ballou, of Massachusetts, on the same subject—and the resolution was then adopted, viz:

Resolved, that American Slavery is, in the language of its supporters, a *peculiar* institution—peculiar for its meanness, in plundering the feeble and torturing the defenceless—a system of peculiar cruelty—peculiar corruption—peculiarly degrading to its victims and demoralizing to the tyrants—peculiarly wasteful of the energies of the nation—peculiarly atrocious in its encroachments upon the liberties of the people and blasphemous in its insults upon God.

Resolved, that when we adjourn, we adjourn to meet to-morrow morning, at 9 o'clock.

On motion, Thos. Whitson, Joseph Smith, John Cox, Simon Bernard, J. M. M'Kim, and Rachel Lamborn, were appointed a Committee to nominate officers of the society for the ensuing year.

On motion, Resolved that the Finance Committee now pass through the audience to solicit subscriptions and pledges.

During the collection Cyrus M. Burleigh and Ed. M. Davis urged upon those present the necessity of giving freely to the cause.

Then adjourned.

Morning Session, 8th mo. 6, 1846.—The President called the meeting to order—the minutes of yesterday's proceedings were read.

Lucretia Mott urged upon the audience the necessity of preserving order, and giving undivided attention to the business before the meeting.

The Business Committee reported the following series of resolutions: the first of which was taken up, when it was, on motion, resolved, that each speaker be limited to five minutes.

The resolution was debated by C. C. Burleigh, Eli Hambleton, Mary Grew, Thomas Hambleton, J. Toohey, Edw. Needles, L. Coates, L. Mott, C. M. Burleigh, John Trainer, Simpson Preston, Isaac S. Flint, Thomas Earle, Benj. Webb, and W. Thorn, and adopted.

It was then resolved, that on all subjects hereafter brought before the meeting, the speakers shall be limited to five minutes, and that no person shall be allowed to speak a second time, while any one who has not spoken claims the floor.

The remainder of the resolutions reported were then, without much debate, adopted.

1. Resolved, That in purchasing the produce of Slavery, we are encouraging the slaveholder, weakening our testimony in covering ourselves with inconsistencies, and that the same principle that requires us to withdraw our aid from Slavery, through the Church or the ballot-box, equally demands that we withhold our purses, so far as practicable, from its support.

2. Resolved, That, as the spirit of Jesus was not only the spirit of meekness, but also of courage and faithfulness; and, as "he that hath not the spirit of Christ is none of his," *that* ministry and those churches, which do not expose and rebuke popular sins and strong-handed vices, are practical enemies to the religion of Him who was crucified for his bold exposure of sinners in high places.

3. Resolved, That the apologies of the pro-slavery clergy, religious teachers and professors for slaveholding, are equally good for every other crime, and that we should be slow to acknowledge the sincerity of those who urge those apologies, while they refuse to apply them to other atrocities.

4. Resolved, That while we do not dictate terms of fellowship, or rules of discipline to any religious body, we do recommend to all that they apply their own principles to slaveholding, and treat it as other flagrant crimes, such as robbery, murder, and piracy.

5. Resolved, That we regard with interest and hope, the recent discussions and decisions on Slavery in several prominent religious bodies; that they indicate a growing Anti-Slavery sentiment among the people, and give promise that the time is coming when the Church will condemn slaveholding as other sins, and purify herself from its stains.

The Committee on nominations made a report, which was laid on the table.

Cyrus M. Burleigh read forms of petition to Congress and the State Legislature, which were referred to the Business Committee.

An extract from the minutes of the Executive Committee recommending for adoption certain measures for the promotion of the cause the ensuing year, was read.

Then adjourned to 2 o'clock, P. M.

Afternoon Session.—The President in the chair.

The Business Committee reported the following resolutions:

Resolved, That Cassius M. Clay, in volunteering to fight in a war which he rightly pronounces unjust and infamous, and designed for the extension and support of Slavery, betrays a moral blindness which we are grieved to witness, and that we are forced to the painful conviction that he is unworthy the confidence of Abolitionists.

Resolved, That we view the war which this nation is waging against Mexico, as a war of aggression for the increase of the slave-power, and the extension of the slave system; and that to give it countenance and encouragement is to fight against the cause of humanity and freedom.

Resolved, That if the profligate sentiment, "our country, right or wrong," can justify our waging this war because the country is involved in it, it will no less justify any and every possible mode of upholding Slavery, while the country retains that system, and if it condemns our opposition to the Mexican war, it no less condemns all our efforts for the abolition of Slavery.

On motion, the time allotted to each speaker was extended to fifteen minutes, and subsequently it was agreed that each side be heard alternately.

After a discussion which occupied the whole afternoon, (Thomas Earle being the only speaker opposed to the second and third resolutions,) they were adopted.

Then adjourned to 9 o'clock to-morrow morning.

Morning Session—8th mo. 7, 1846.—The President called the meeting to order. The minutes of yesterday's proceedings were read.

The report of the nominating Committee was taken up and adopted, as follows:

President.—Robert Purvis.
Vice Presidents.—Lindley Coates, James Mott.
Corresponding Secretary.—Mary Grew.
Recording Secretary.—Haworth Wetherald.
Treasurer.—Sarah Pugh.
Additional Members of the Executive Committee.—Edward M. Davis, Lucretia Mott, Benjamin C. Bacon, J. Lyddon Pennock, Isaac Winslow, Mahlon B. Linton.

James Saunders—son of Romulus M. Saunders, of North Carolina, a slaveholder—was then introduced to the meeting, and listened to with deep attention, while he related the story of his imprisonment as a lunatic in the New Hampshire Insane Asylum. He also described himself as being opposed to the system of Slavery, and expressed his intention of establishing an Anti-Slavery paper in North Carolina.

The Business Committee reported the following forms of petition, viz:

To the Senate and House of Representatives of the United States, in Congress assembled.

We, the undersigned, inhabitants of ——————, believing that the Federal Constitution, in pledging the strength of the whole nation to the support of Slavery, violates the Divine law, makes war upon human rights, and is grossly inconsistent with republican principles; that its attempt to unite freedom and Slavery in one body politic has already brought upon the country great and manifold evils, and has fully proved that no such union can exist, but by the sacrifice of Freedom to the supremacy of Slavery; respectfully ask you to devise and propose, without delay, some plan for the immediate, peaceful dissolution of the American Union.

To the Senate and House of Representatives of the United States of America.

The petition of the undersigned, inhabitants of Pennsylvania, respectfully ask that you will take measures for effecting such change of the Constitution and laws as shall abolish Slavery throughout the Union, in the manner that may be most consistent with justice, and the rights and interests of every section of the country.

To the Senate and House of Representatives of the State of Pennsylvania.

The undersigned, inhabitants of Pennsylvania, earnestly desirous to free this Commonwealth from all connection with Slavery, respectfully ask:

1. That you will repeal all laws which permit the holding of slaves for any length of time within the limits of this State.

2. That you will repeal all laws of this Commonwealth, which direct or authorize our judges, magistrates, sheriffs, constables, jailors, or other officers, to aid in the capture and removal from this State, of persons claimed as fugitive slaves.

3. That you will propose such measures to Congress as will have the effect either to abolish Slavery in the United States, or release this Commonwealth from the legal obligation to aid in its continuance.

On motion of J. M. McKim,

Resolved, That the petitions to Congress and the State Legislature, reported by the Business Committee, be adopted by this society, and that its members, and all others friendly to the object, be earnestly exhorted to labour actively and perseveringly in the circulating, and obtaining signatures to the same.

Resolved, That the Executive Committee be directed to forward blank forms of these petitions to Abolitionists throughout the State, with a particular request that they circulate them as far as practicable, and return them to the Executive Committee by the first of November, next, that they may be forwarded to Congress and the State Legislature immediately upon the opening of their sessions.

Resolved, That we recommend to the Executive Committee to send a delegation to the Legislature, to have charge of the petitions, attend to their presentation, and, by all suitable means, endeavour to obtain favourable action upon them.

The following resolutions, reported by the Business Committee, were then adopted:

Resolved, That we recommend to each Abolitionist in fellowship with this society, to contribute to its treasury, at an early day—within two months, if possible—one dollar, which, added to the usual donations and receipts of the society, will be sufficient to carry on its measures with vigour and efficiency.

Resolved, That every Abolitionist present, be requested to regard himself as a committee to submit this recommendation to the friends of the cause in his neighbourhood, and collect and forward to the treasurer the sum here proposed.

Then adjourned to half-past 2 o'clock, P. M.

Afternoon Session.—The President in the chair.

The Annual report of the Executive Committee, altered as suggested, was then submitted, as follows:

REPORT.

Again the lapse of time calls on us to present our annual sketch of the state and progress of the Anti-Slavery cause within our limits, and of the means we have used for its advancement. As we turn, for this purpose, to survey the past year, and recall its events, a shade of sadness falls upon us, and our voices take a mournful tone; for we behold an open grave, just closing over all that the grave could claim of a beloved and much-respected fellow-labourer. In the death of DANIEL NEALL, we bewail the loss of one of the earliest, firmest, and most true-hearted friends of the present Anti-Slavery movement in Eastern Pennsylvania; one who enlisted in the righteous but unpopular enterprise at its most unpopular stage, when such a step put property, good name, and life itself in imminent peril; and who still clung fast to its principles, and co-operated in its measures, till he was called home to his rest and reward. He was a member of our society from its formation, and for nearly the whole time was one of its prominent officers; and though dissenting from one of its recent important measures, yet by his judicious counsels, personal influence, and freely opened purse, he has contributed not a little to its prosperity and growth; and been ever highly esteemed for his sterling integrity, his sound judgment, his cool, deliberate firmness, and quiet dignity. His family and near friends have our deep sympathy in their bereavement, which too, we feel, is not theirs alone, but that of the slave also, and of the slave's champions; of all who suffer, and of all who labour to alleviate suffering. The victims of wrong have lost a faithful friend, the advocate of right an able helper, the lover of man a true brother in soul. He was of that order of nobility whose patent bears the stamp of Heaven's broad seal.

With his name must be coupled, in this mournful connection, that of our aged but ardent friend, ALEXANDER WILSON. With a head whitened by the snows of many years, but a heart as green as in the freshness of its youthful spring-time, he has gone from among us, leaving us to lament the withdrawal of his freely given aid, his warm expressions of sympathy, and his frequent kindly words of cheer or of counsel. He was in full unity with our association in all its doctrines and measures, giving to them all his cordial support. With a clearness of sight which came as much from a heart in love with truth as from a mind employed in its investigation, he saw the bearing of our principles upon the practical questions, which the progress of the enterprise called up, and was prompt in carrying them out in the various relations of life. If he was less prominent in place, or less conspicuous in action than Daniel Neall, it was not for want of equal heartiness in the cause, but on account of the greater infirmities of his more advanced age. They have departed, but the memory of their deeds survives; their example they have left to strengthen and to guide us.

While we mourn their loss, let us endeavour to copy their virtues in our lives, and by redoubled diligence in well-doing fill up their place in the field of beneficent effort.

Since our last meeting, death has done another deed which claims a mention here. He has delivered Charles T. Torrey from the prison into which the tyrant power of Slavery had unjustly thrust him, for no crime but obedience to the voice of humanity, and the teachings of Christ; and has written his name on the bright roll of Freedom's martyrs, sprinkling his blood on the bondman's chains, and the oppressor's rod of iron, to corrode and crumble them to atoms. A system which cannot live but by such deeds of wickedness and cruelty as the lingering murder of Torrey, must perish, as surely as a just and merciful God rules in the armies of Heaven, and among the inhabitants of earth.

The general aspect of our enterprise still continues to be, as heretofore, encouraging. The number of its open friends are growing, and, perhaps yet more, the number of those who, without openly committing themselves to its advocacy, are convinced of the truth of its doctrines, admit the goodness of its object, and at heart wish for its success. It receives much collateral aid from such as not approving all its measures, or willing to identify themselves with its adherents, assent nevertheless to its main principles, and have imbibed more or less of its pervading spirit. Even those events of the past year which seem most unpropitious, and have apparently increased the obstacles to our success, are at the same time tokens of our progress, and proofs of the impression which the truth we teach has made upon the public mind. They show that the slaveholders are seriously alarmed at the spread of anti-slavery opinions and the growth of anti-slavery feeling; and have found that their cause, already well nigh desperate, needs desperate means for its support. It is the conviction that nothing else will save their unrighteous system from a speedy overthrow, while by their own showing has hurried them on to the consummation of their long-meditated plot for the annexation of Texas, whereby they have plunged the country into a war of aggression and invasion, unsurpassed if not unequalled in flagrant injustice by any other in modern times. The step which led to it was taken avowedly to perpetuate Slavery in Texas, and, by extending its territorial limits and political influence, to strengthen it in the United States. Witness Calhoun's unblushing declaration to the British Minister, that the annexation of Texas to this country was "necessary, in order to preserve *domestic institutions* placed under the guaranty of their respective constitutions;" that is, as these words are well known to mean, to *preserve Slavery* in the two countries. Witness Secretary Upshur's testimony, that "if Texas should not be attached to the United States, she *cannot maintain that institution ten years*, and probably not half that time." Witness the earnestness with which, in consequence of this belief, he urges Annexation as "absolutely necessary to the salvation of the South." And, not to cite more proofs, witness finally the reason for Annexation, given by President Tyler, in his message to Congress; that the British Government "had not failed to declare its marked and decided hostility to the CHIEF of these relations which exist, under the Constitution, between these States." In view of this and the mass of similar evidence which might be produced if needful, can we reasonably doubt that Texas was annexed to the Union for the protection of Slavery?—and that the present war with Mexico being, in the words of the Texan Senator, in Congress, "but a continuation of the Texan war," is waged to uphold and extend this unhallowed system; and adding wholesale murder to wholesale robbery, crowns both with the superlative meanness of trampling, in the confidence of greatly superiour strength, on the rights of a *weaker* nation. Highly pernicious must be its influence on the public mind; exciting evil passions, weakening the sense of human brotherhood, giving currency to false maxims and immoral rules of action, withdrawing attention from the calls of justice and the appeals of truth, to recitals of battle, carnage, and victory, drowning the cry of the slave in the din of arms and shouts of triumph, and absorbing in military preparations and the display or contemplation of martial pomp, the time, and thought, and energy, which should be devoted to works of righteousness and mercy, and as not least among these, to loosing Slavery's bands of wickedness, and letting the oppressed go free. But it betokens, none the less for this, the strait to which the slave-power feels itself reduced; as well as shows how reckless it is of every principle of right, and how ready to perpetrate any wrong, no matter how enormous, which seems necessary to its own permanence and growth. And if it shall have the effect of awakening the Northern people to perceive what havoc has been made of their own rights, and what an all-devouring monster they have been feeding, as it were, with their very life-blood; if it shall teach them that lesson so obvious, yet so slowly learned, that to join hands with the enslaver is to become his victim; if it shall thus arouse them to assert their manhood, to cast off the chains which bind them, to renounce alliance with the tyrant system they have upheld so long, and are now defending at such a cost, and to declare against it an exterminating moral war; we shall have less cause to deplore our present calamity, than to rejoice in the consequences of the re-action which will follow it. We are not altogether without hope that such will be the result; and that this fresh atrocity of the slave-power will prove at last to have been dictated by that madness which is sometimes sent as the harbinger of destruction. At all events, be it ours to leave the people no excuse of ignorance for helping to carry on this wicked war; but, by faithful exhibitions of its cause and manifold evil tendencies and effects, its exorbitant exactions upon the hard earnings of Northern labour, its fearfully demoralizing influence on the nation's character, its hostile bearing on the interests of freedom at home and abroad, its gross iniquity and unparalleled baseness and utter impolicy, to endeavour to create a public sentiment which will not only arrest its desolating course, but dry up, by the abolition of Slavery, the fountain whence it sprung.

The events of the past year have deepened our conviction that the society acted wisely at its last annual meeting, in disclaiming allegiance to the pro-slavery Federal Constitution, and thus taking the ground of "No union with slaveholders." We are more and more satisfied with our present attitude in relation to this subject, as each succeeding development of the controlling spirit of the Union, gives fresh proof that freedom has nothing to hope from its continuance on its present basis, and that it is neither consistent nor politic for Abolitionists to bind themselves, by oath or its equivalent, to support a frame of government which supports the very system they are labouring to destroy. And feeling thus, we are, by necessary consequence, increasingly well satisfied with the position of our society in regard to all plans of anti-slavery action which require that Abolitionists should form or join a political party, or take part in the management of political machinery. Nor is it only because such plans involve support to a pro-slavery Government that we still disapprove them; for, aside from this, we think them fitted to hinder rather than to help the conversion of the people to a living anti-slavery faith, whereby alone can Slavery ever be abolished. To effect this conversion, by the diligent promulgation of anti-slavery truth, is the proper work of our association. With unabated confidence in the efficiency of moral power, we persevere in prosecuting this great work with the same means as in former years; the lecturer's voice, and the issues, occasional and periodical, of the anti-slavery press.

The Pennsylvania Freeman, instead of appearing only once in two weeks, as it did last year, is now published every week, under the judicious and able management of one of the former editors aided by Mary Grew, and occasionally other contributors to its editorial columns. We hardly need to add that it has lost nothing, even if it has not rather gained, in proportionate value with the greater frequency of its publication; while an increase of fifty per cent. in its subscription list at once attests and insures its growing usefulness. Though the doubling of its yearly quantity of matter and its intrinsic value was attended with but small increase of price—from seventy-five cents to one dollar—yet it already very nearly pays its own expenses, and, by vigorous efforts on the part of its friends, might soon be made to do so fully. We hope this effort will not be wanting. Valuable as are the larger papers which come from the other States—and which we are glad to see widely circulating here—none can precisely fill the place of our own little sheet, or supply that want among the Abolitionists of our district which called the Freeman into being, and has sustained it hitherto. Our own local paper we must have, then, and this admitted, it cannot but be obvious to all, that the degree of its usefulness will depend on the liberality of its support, and the extent of its circulation. Now, it is only by steady, unrelaxing exertion on the part of its friends, that a paper devoted to an unpopular reform can advance in prosperity and effectiveness, or indeed can be kept from declining. We must never flatter ourselves that because our past efforts have been successful, and the subscription list of the paper has grown at a cheering rate, we may now safely fold our hands and leave it to take care of itself. No periodical, however prosperous in condition or popular in character, could flourish long under such treatment. Even those who have least to contend with in the opinions, feelings, and prejudices of the people, and most to make them generally acceptable, can prosper only through constant diligence in the use of the appropriate means. How much less then can we expect that one which encounters such general opposition to its sentiments and doctrines as the Freeman must, will maintain a healthy life without an equal diligence in its supporters? As well might we trust the strength of our bodies to the nourishment of last year's food, and take no care to provide them sustenance for the year to come, as hope to see our paper flourish permanently on the results of our last year's successful efforts in its behalf. Its growing circulation, therefore, should only encourage us to future diligence in extending it, in the confidence that as our labour has not been hitherto, so it will not be hereafter, bestowed in vain.

The National Anti-Slavery Standard, also, is still distributed from our office, and has gained, in extent of circulation, at about the same rate as the Freeman. The principal causes of this result, are, the reduction of its price at the beginning of the present volume, from two dollars a year to one, and the promise of regular contributions to its editorial columns, from a number of able writers, some of whom are eminent in the literary world. The Standard is now one of the cheapest papers in the country; while the richness and variety of its contents, the soundness of its Anti-Slavery character, and its healthy moral tone in all other particulars, render it one of the most valuable. It is at once a faithful and efficient advocate of impartial freedom, and a highly interesting, and

by the Free Produce Association, for the deposite and sale of its goods, it seems proper to allude here to that important department of Anti-Slavery effort. It gives us pleasure to be able to say, that the sales of free-labour goods are steadily increasing, having been greater in the last than in any year before.

We have employed as lecturing agents, Isaac S. Flint, for a few weeks, and Cyrus M. and C. C. Burleigh for a considerable part of the year. Their operations have, as heretofore, been spread over the southeastern counties of this State, and adjacent parts of New Jersey and Delaware, partly in watering the seed of anti-Slavery truth already sown, and partly in scattering it on ground hitherto uncultivated. Some volunteer labour has also been bestowed from time to time in this department. The good seed has fallen,—as in ancient time, and as it ever must when the wastes of errour and of sin are visited by Truth's husbandmen,—some on stony, and thorny, and hard-trodden places, to wither for lack of moist earth, to be choked with a hurtful vegetation, or to be devoured by the fowls of the air; and some on good ground, where it already begins to yield its precious fruit, and gives promise of abundance yet to come.

Such is a hasty outline of our operations during the past year. If but little has been accomplished, in comparison with what yet remains to be done; still, the results have been quite enough to encourage us to perseverance, and to inspire a hope of ultimate success if we continue steadfast in faith, and constant in effort. The field is wide before us, it is true, and everywhere is rankly overgrown with difficulties, whose entangled branches and intertwisted roots, oppose each step of our advance. But the Lord of the soil has given us, for its cultivation, a mighty instrument, of the simplest construction, but of immense and varied power, which, used with perscvering energy, cannot fail to tear up the toughest root of error, to overturn the tallest growth of wrong, and prepare the mellowed ground for a plenteous harvest. This potent engine, the truth spoken in earnest plainness, be it ours to use at His bidding, and in accordance with His instructions, till the season of our toil is over, and the waving plain shall confess, in every full and yellow ear, the wisdom of our plan, the energy of our action, and the rich blessing which has crowned them from above: or, rather, till the crowded granaries shall burst out with their garnered wealth, and our whole land shall rejoice in that overflowing abundance, which, with a loving mother's liberal and impartial hand, shall be dispensed to all her children. Then may we wait with joy and humble gratitude the Master's welcome call, "Well done, good and faithful servants, enter into the joy of your Lord."

The recommendation of the Executive Committee of "the raising of a large volunteer Committee, representing, if possible, all sections of Eastern Pennsylvania, whose duty it shall be to solicit subscribers to the Pennsylvania Freeman, and National Anti-Slavery Standard, the organs of the State and National Societies, and such other Anti-Slavery papers as they may choose;" was taken up and adopted, and the volunteers were requested to send their names to the Anti-Slavery office.

The following resolution, submitted by C. C. Burleigh, and advocated by Sarah Pugh, and Mary Grew, was adopted, and a large Committee was appointed by the meeting, to aid in carrying out the recommendation.

Resolved, That, encouraged by the success of the Philadelphia Female A. S. Society's Fairs, in past years, we recommend to the friends and members of this society everywhere, to co-operate vigourously with the Philadelphia Female Society, in making their next Fair more prosperous and productive than any of its predecessors.

The resolution in reference to C. M. Clay, was, on motion of Dr. S. Stebbins, reconsidered, and laid on the table.

Then adjourned, to listen to the remarks of Adin Ballou, who gave an impressive farewell speech.

HAWORTH WETHERALD, Rec. Sec.

VOICE OF THE WHIGS OF MAINE.

The following preamble and resolutions were recently introduced into the House of Representatives, by Mr. Oak, of Garland:

"RESOLVE RELATING TO SLAVERY.—Whereas, during the administration of this Government, the slave-power has for many years, had an almost uninterrupted ascendency, and has repeatedly violated the Constitution of the United States, for the avowed purpose of protecting, extending, and perpetuating the system of Slavery; and,

"Whereas, we regard American Slavery as a great wrong to the slave, as being at war with all our professions of republicanism, subversive in its practical operations of the rights of the free States, destructive of our best interests and prosperity, unworthy of an intelligent people, and in its influence tending to destroy the foundations of the American Union; therefore,

"Resolved, That it is the solemn conviction of this Legislature, that the question of its abolition in all places where it exists under our national jurisdiction, and the question whether we shall resist its further extension and encroachment, by all constitutional means, and deprive it of all unconstitutional control and dictation of our national affairs—have become questions paramount in importance to any other before the American people.

The friends of this resolution expressed their wish that the question upon taking up, should be considered a *test* question. And the vote stood:

Yeas—Whigs 47, Liberty men 5, Locos 2—Total 54. Nays—Whigs 0, Liberty men 0, Locos 63,—Total 63.

Every Whig present in the hall voted yea.

This is glorious—and now, let us ask, where is Massachusetts? In reality she is the most Anti-Slavery State in the Union, and her voice must not be stifled. The above resolutions embody the views and feelings of a very large majority of the Northern portion of the Whig party. The coming convention at Faneuil Hall must speak out just such sentiments as these, and as much stronger as may be. The whole North is arousing. Shall the Bay State abandon the leadership to Maine and New Hampshire? Has she already done so?—*Ex. Paper.*

Communications.

LETTER FROM THE SOUTH.

MARLBORO, August 23, 1846.

DEAR SIR:—Since writing my last I have been "rambling" among the farmers of this district, seeing for myself the operations of Slavery on man and beast. The whole may be summed up in a few words, viz:—Slaves, cattle, and land, all show that they are pushed to the utmost. The oxen look haggard and broken down, the horses the same, and the planters are fast introducing mules, as being more hardy, and better able to stand the immense amount of labour heaped upon them. The slaves, as a general thing, present a worn-out and haggard appearance but there are exceptions to this. There are *men* here that rise above all the chains that can possibly be heaped upon them; these men, notwithstanding the efforts to degrade them, talk and act like *men*, as they are, and it would astonish many, to hear what correct notions of right and wrong they entertain.

One wealthy planter, (whose gross income is stated to be forty thousand dollars per annum,) stated to me, that during the previous winter, while his family were in Washington, he lost over two hundred bushels of oats from one bin, by the overseer neglecting to have it properly fastened. But did you make no effort to find out the perpetrator of so large a theft? "O," says he, "my servants (the rascals) got them, and sold them at Marlboro; but," he added, "we make no effort to find out or punish a slave for taking what is not securely fastened; besides, it would be useless to attempt it, as any one of them would sooner take five hundred lashes than betray one of their fellow-slaves." In conversation, some time after, with one of these *cattle*, who, I judged from his general appearance, could give me some information, I asked him how he come to steal his master's oats. He (knowing my adventure with the runaway) said, "Do you think master has any right to keep us as slaves, and treat us no better, if as well as his cattle?" No, I answered. "Neither do *I* think it any more criminal in us to break into his oat-bin, than it would be for 'Old Duke' to throw down the fence, and go from bad to good pasture. It is his business, since he uses us as cattle, to keep things out of our way, as he does out of their's, or else, when I am hungry, I will take them." During this conversation, he was cutting an ox-whip, and displayed a pocket-knife of huge dimensions. I remarked, that many a sheep's throat that had cut. He looked me earnestly in the face, and said, "I want to ask you one question. You know how hard we have to work, how early, and how late; now, could you do this work on one peck of meal and two pounds of meat a week?" (that being every working slave's allowance; children, and the old, that are unable to go to the field, half that quantity.) I replied, no. "Nor I," said he, "*cannot, nor do not*;" "we are allowanced," he added, "once in two weeks, and my share is gone, in from ten to twelve days, unless I devise some means to make it hold out, which I do by catching raccoons, oppossums, hares, &c. in their season, and when these fail, *I take pigs, and lambs.* Old master knows we all do it, but never has been able to trace a theft home to one of his slaves yet, with all his learning, and boasted cunning, and riding to our cabins when we are at work, and searching every nook and corner." While I was there, a load of corn was sent to mill by one, and after staying a week to be ground, was brought home by another. They were accompanied by the overseer, or young master, yet, notwithstanding, they contrived to make it fall short of measurement, thirteen and a half bushels, which sorely puzzled the old man, as they had been attended both ways; but he could do nothing, they had fairly outwitted him, overseer, son, and all.

I have often seen it asserted, that free negroes were not as honest as slaves: now, every man that ever uttered such a sentiment, knew it was false. I do not know but that the statistics of crime may be, and, in fact, are, in favour of the slave, but let it be remembered that a slave is never imprisoned for theft, but whipped, and, in nine cases out of ten, the knowledge of it does not go from the plantation where he belongs, while, on the other side, every free offender is held up to the public, as a proof that *all* free negroes are dishonest. The fact is, they are, almost without an exception, in this part of the country, men that have been slaves, and been liberated by their masters and mistresses for good conduct, fidelity, &c. yet, notwithstanding these testimonials in their favour, they are continually under the espionage of the whites, and are allowed to have no intercourse with the slaves, whatever. In fact, everything is brought to bear against them, that the malice, or fancied interest of the slaveholder, can invent, and the great wonder is, how this class of people obtain enough to keep soul and body together In my next I will give some account of raising and curing tobacco, which is the chief reliance of the planter in the south of Maryland, but I must close this hasty scroll, for want of room. Yours, &c.

"RAMBLER."

Doings in Grassdale.

"Any one that will swallow what that fellow said, will swallow drag-teeth!"

Thus remarked a young man in relation to the Anti-Slavery lecture of Wm. W. Brown, which was delivered on the evening of July 23d, in the Baptist Chapel, at Grassdale. I was present at this lecture, and thought that, coming, as it did, from one who knew by a sad experience, the untold horrours of the slave system, it was characterized in a high degree by mildness and forbearance. In the course of his remarks, he stated that "he had a sister who was held as a slave, and for aught he knew, as a kept mistress, by some Southern nabob." This statement cruelly disquieted the snatchless purity of one young lady, who said that "what he stated might be true, yet he ought not to have spoken it so plain, *it made her feel rather ashamed!!!*" But if the delicate perceptions of the "cast-iron" company were shocked by the plainness of Mr. Brown, 't was no wonder that the withering rebukes of Mr. E. D. Hudson, on the Sunday following, should rout the valiant troop in dire disorder from the seats on which they had so often lounged in cosy somnolence.

On Saturday evening Mr. Hudson gave a lecture on the nature of Slavery, which was prefaced with a prayer by Parson Pliant, an ecclesiastic in his fourth septennial. At 2 o'clock, P. M. on Sunday, Mr. Hudson spoke in relation to our connection with this national evil, and in his 5 o'clock lecture he set forth what he considered to be the only available remedy.

At this last discourse Parson Pliant was again present, until affairs began to look cloudy, when his reverence found it convenient to locomote, a clerical example which a goodly portion of his own flock, and a few straglings of another fold, in due time followed.

The "*escapade générale*" was caused in the following justly censurable manner. Mr. Hudson was describing the arrogance of the slaveocracy, and spoke substantially as follows: "They (in the last presidential campaign,) wrote to Mr. Van Buren, to know what he would do, if re-elected, in regard to the Annexation of Texas. To this, Van Buren replied, very democratically, that 'he would go with the majority.' But this did not satisfy them. They then put the question to Henry Clay, who replied that 'he had no personal objections to it, providing it could be done consistently with the honour of the country,' &c. But this was not sufficient. They then turned over a stump in Tennessee, and picked up James K. Polk, a man who, but for this, would never have been heard of, and asking him if he would go for the admission of Texas into the Union, he replied, unconditionally—'Yes.'"

This remark about Polk was unquestionably wrong in the speaker, savouring somewhat of political blackguardism; and this, I think, was the true cause that aroused the ire of General Gruffe. For, at this point in the discourse, he was heard saying to Constable Craven, that "he could n't stand everything;" and shortly after, while the speaker was freely commenting, with a high degree of severity on the course of the pro-slavery ministers and churches, the General (it is said) beckoned to him, on which he inquired "What does the friend want?" to which the General replied, "Why, that is blasphemy!" Then followed a brief war of words, in which Parson Plaindealer arose and assured the General that "what the speaker had said was the truth;" and he in turn asserted that "the house was not built for such fellows as Mr. Hudson." The speaker requested him to come to the stand, and show wherein he had been guilty of blasphemy. But this the doughty leader of the Texan troop refused to do, and passing out into the aisle, he angrily remarked to Mr. Hudson, "If it was not for making a fuss, you would come out of that pulpit," and, accompanied by Constable Craven, he hastily quitted the house. This was the signal for a pell-mell rush for the door, by Cononel Cranberry, Esq. and a squad of Old School worthies, who followed obsequiously in the "steps of their *illustrious predecessors*," looking as scared as a bevy of terrour-stricken rabbits. As they were hurrying out, Mr. Hudson, by way of a parting salute, called to them, "I guess you 've got some corns on your toes, and pretty large ones too"—which you may rest assured did not enable them to limp any the more easily or gracefully. Madam Rumour says, and with a show of truth, that certain of the "*come-outers*," like wandering ghosts on the Stygian shore, lingered in the ante-room utterly unable to break away from the fascination of Liberty eloquence, until some one from within kindly closed the door, and left them in a state of the most exquisite uncertainty. It has since been stated by a hopeful youth of "petrifying" memory, that after the corps of dispersed Invincibles had formed in front of the house, there was some conversation in regard to the expediency of carrying on this moral warfare by the aid of *rotten eggs!!* Formidable arguments, these, truly!

But happily for the fair fame of Grassdale, this chivalrous mode of attack was not resorted to, and both speaker and hearer remained unmolested. It is impossible to look on the lofty, godlike brow of Mr. E. D. Hudson, and seriously attribute to him sinister and unworthy motives. And yet, there were some things in his last lecture, to which I could not respond a hearty amen. Parson Plaindealer, of whom Mr. Hudson has spoken as "the good minister," is a noble specimen of humanity; yet, being sadly wanting in a due development of secretiveness, he often fails to unite to the "harmlessness of the dove," the "wisdom of the serpent." Mr. Hudson is hereby informed that the "Texan troop" have *not* taken up their line of march for the seat of war, nor is it at all likely that they ever will. Not they. *Tailoring* would agree with their peace-loving temperaments much better. For some even proposed furnishing Mr. Hudson with a suit of winter clothing, manufactured from the popular ingredients—tar and feathers. And it is stated, on good authority, that the General's Lady—"the sweetest of her sex"—was so deeply moved by the urgent necessities of the *moving* speaker, that she declared, solemnly no doubt, that "she would provide the tar if any one would furnish the feathers." And when the great value of tar in proportion to the worth of feathers is duly considered, the prodigiousness of her benevolence must be perfectly apparent. In closing, I will observe that on the Friday succeeding the events here recorded, a circus exhibited at a village six or seven miles distant, and to this "school of morals," several of the saintly souls, who, on the Sunday preceding fled before the stern expositions of Mr. Hudson, like leaves before the autumnal blast, repaired, and there, lulled by the *refined-* and *humanizing* babblings of the clown, regained their wonted peace and serenity of mind.

GLEN.

August 14, 1846.

The Anti-Slavery Standard,

NEW-YORK, THURSDAY, SEPT. 3, 1846.

The Boston Whig and the "Garrison Party."

Our conviction has been, and is, that almost the entire support of the institution of Slavery is to be found in *the free States themselves*. And the way to withdraw it is not resort to violent language or hasty action, but to endeavour to elevate public sentiment to such a point as to make the maintenance of it impossible. That circumstances did for a long time contribute to build around Slavery a rampart in the free States, which seemed to almost all eyes inexpugnable, we readily admit. The Church, the Law, and the State, appeared eager to combine in one cause in its defence. And viewing this discouraging state of affairs, it has never been a matter of surprise to us that the Garrison party, which led the forlorn hope in the great war of attack, should from despair of reaching the citadel, have turned off to the demolition of its mere outworks. We think that this was a great mistake. It was a mistake of impatience at not immediately producing great visible results. It was a mistake that gave to the enemies of movement a prodigious advantage, which they did not fail to use, in covering the persons who committed it with popular odium, and thus paralyzing their ability of future usefulness. It was a mistake that raised up a host of eager and active opponents, who but for it would have remained neuter. Yet, we repeat it, in view of the discouragements attending their first labours in the field, it is not surprising to us that they should have precipitated themselves into error. Neither can we, though entirely disapproving of it, find it in our hearts to visit it with such harsh reprehension as it has been the fashion with politicians of questionable honesty, for party purposes, very liberally to deal out.

In the *Boston Whig*, of August 21st, we find an article from which the above is an extract. It is in reply to a correspondent, who, avowing himself not of the "Garrison party," makes the following proposition, but to which the Whig does not accede:

Let the friends of Northern rights, throughout the free States, hold a general convention, and, after suitable deliberation, issue and disseminate a manifesto of their rights and claims, which, if not yielded by the South, will lead to a determined effort for the dissolution of the Union. Is it possible that even the peace-loving, tame spirit of the North, can much longer submit to the supercilious encroachments and tyrannical usurpations of the South?

We can afford oftentimes to be silent under the malignant attacks of those who are openly opposed to the great cause in which we are labouring, or of those who, under the garb of friendship, are secretly aiming to undermine it, for their inventions, in the end, will return to torment the inventors. But when similar charges come, whether in earnest or in ignorance, from such a quarter as the *Boston Whig*, we have too much respect for it and its friends to permit them to pass unnoticed. We know that we have a common object; and we believe them to be honest and sincere in the measures which they advocate. And we rejoice, on the other hand, to be assured that they are actuated by a like feeling towards us, and are willing to pardon even what they deem to have been a great mistake, in consideration of the spirit in which it was made.

The Abolitionists proper are at least the elder soldiers in this warfare, and those who have more recently enlisted will, we trust, never have to learn from the same long and painful experience the exigencies of the infancy of a cause like ours. Till such, however, shall be their lot, they can hardly pass judgment understandingly upon the labours of those who preceded them in the work; while their own experience now may remind them that the care of the ripening harvest is not the sowing of the seed. The man perhaps is not yet born who can write the history of the Anti-Slavery cause. Many suns must dry up and dispel the mists of the prejudice and passion of our day, ere the world will see in their true light the acts of the early Abolitionists. That it is a cause, and that it has a history to be written, is good evidence that it has been rightly conducted. Had it not been, it either would have perished in their hands, or could not have remained in them.

That the *Whig* is at this moment a daily newspaper, in the city of Boston—that it exercises a wide influence throughout the State—that it is looked to by trembling politicians as the truest exponent of the growing Anti-Slavery sentiment of the people—and that under it, and its kindred prints, a party is springing into existence which will sweep away ere long all the old landmarks of politics, is proof enough, had we no other, that the course of the Abolitionists has been in the main, from the beginning, dictated by the highest wisdom and the truest expediency. Could they have foreseen precisely what would have been the result of their labours, could they have shaped their course in view of all the obstacles they had to contend with so exactly as to bring about just such a state of things as now exist, they could have hit upon no measures which would have so entirely accomplished their end as just those which they did adopt. They do not, and they have no reason to complain of the present aspect of the cause. They, of all men, are best able to appreciate it, for none others can, as they do, look back upon the difficult path they have trodden, and count the obstacles they have encountered and overcome. The *Whig* is able to exist to-day only upon the public sentiment which they have created, and the PEOPLE stand behind it because *they* have gone before and made the crooked ways straight, and the rough places smooth.

There has been no mistake in the past. Cases of individual rashness, and even foolishness and wickedness doubtless there have been. But in the onward progress of the cause as a whole, there has been no error. What sin there has been, has been of omission, not of commission. They sometimes have not done enough, but never too much. They have neglected sometimes to do what it would have been well had they done earlier, but they have never overdone, or done too soon. But they, like all men in an untried position, have had to learn as they went along. The best way to remove a new obstacle before them was not always seen at once, but when seen it was sure to be removed, and if roughly, the fault was not theirs, but the obstacle's that it would not otherwise be put out of the way. They have never, in "despair of success in reaching the citadel, turned off to the demolition of its mere outworks," but they have demolished or removed the outworks that they might the more readily get at the citadel itself. How else could they get at it? This has been, and still is, the work of the "forlorn hope," and over the ruins of these very outworks, and perhaps over *their* bodies, will the *Whig*, and the class it represents, reach the main point of attack.

The Church, the Law, and the State, did not "*appear*" merely, but were eager to combine in defence of the felon system. They made common cause with it, for it was part and parcel of their existence. It is now. There is not even yet in the land,—with the exception of one or two of the smaller sects, which have either always stood upon true ground, or have been made to stand there because of the Anti-Slavery cause,—an ecclesiastical organization that dare in the boldness and manliness of Christianity, declare Slavery to be a sin. The law of nearly every one of the free States remains at this moment, just what it was fifteen years ago, and where it has advanced, as in Massachusetts, it is because there the Abolitionists are many and strong. And the law of the United States, under a decision of the Supreme Court is more atrocious than even under our atrocious Constitution it was previously supposed it could be. And how stands it with the State? The boundary of the Union is extended from the Sabine to the Rio Grande.

And yet the Church, which fifteen years since announced Slavery a divine institution, to-day is shaken to her foundations because she still hesitates to declare it a sin against God and man. The Law, which not long ago, in Massachusetts, declared, through its chief expounder, that it was powerless to save a fugitive upon her soil from the clutch of his master, is trampled under foot when brought in conflict with the popular sentiment. And the Union, though expanding southward to embrace more slave-territory, northward holds so feeble a tenure upon the reverence and affection of the people, that its dissolution is a thing to whisper which is no longer treason, but is demanded loudly in the market-place. Could these "great visible results" have grown from a "mistake of impatience"? The Church, the chief and the outermost bulwark, totters under the well-directed blows of its assailants. The Law is behind the people; and the power of the State is crumbling because it has arrayed itself on the side of the oppressor. Had Garrison erred in conducting a movement, which is emphatically his, that movement would not now be advocated by men bearing the most honoured names in a city where only ten years ago its "first men" sought his life.

The Whig enunciates no new truth when saying that almost the entire support of Slavery is to be found in the free States themselves. The Abolitionists have been taught this by the bitterest experience, when the mob, while burning their houses, and attacking their persons, have taunted them with the question, "Why don't you go South?" To take this hated name has been, till within a few years, and is now in many parts of the country, to become the voluntary victim of vulgar prejudice and universal suspicion. To elevate the public sentiment has been the one thing aimed at by the press, the public speaker, and by social influence. And we venture to say, without the fear of successful contradiction, that no cause of reform in our day has been generally conducted—of course there have been, as there always must be, individual exceptions—with so much moderation and forbearance. The "violent language and hasty action" which it is still so common to charge against them, have not been theirs but their opponent's. In correcting public sentiment they have characterized that sentiment as it deserved, and it only seemed harsh because the application was new and unaccustomed. Falsehood, crimination, and abuse, have been the ever-ready and the only weapons of the aroused pro-slavery spirit, and it has, very naturally, mistaken its own reflection for the body of its antagonist. Whatever advantage the "host of eager active opponents" may have had in covering the Abolitionists with "popular odium," has been not because their course deserved it, but because the evil they would correct was universal, because their measures and language were of universal application, and the odium which followed was a necessary consequence of the promulgation of an unpopular and hated truth. They called things by their right names, and adopted the only, and in all other cases, the universally accepted method of reform, and the one seemed hasty and the other violent, because the people were astounded at the magnitude of their own sins, which, heretofore, they had deemed as virtues. And we want no stronger proof that their method has been judicious and true, and the inevitable result of a knowledge of the true state of the case, than the fact that both their language and their course of action is adopted, necessarily and naturally, by all classes of people, just so fast as they perceive their true relation to the institution of Slavery. The Whig, itself, for instance, and the New-York Tribune, as representatives of the later Abolitionists, are identical in spirit, and even in their very choice of words with those who preceded them. The charge of violence and haste can be, and is, brought with as much reason against them, by their opponents, as against us, and they have the same "prodigious advantage," though in a lesser degree, of being able to arouse popular prejudice and cater to popular wrong. Both these papers, and all like them, unconsciously adopt the only course which the nature of the case admits of, while at the same time they permit themselves still to be actuated by a feeling which they imbibed from the world around them when they were against us, and which is now just as rife in the world against themselves.

It may be a small matter to descend to defence, when there is so much necessity all around us for still maintaining the attitude of attack. But it is well enough, occasionally, to let our new friends—for we count the *Whig* as the friend of the cause—and the world know that we have no intention of pleading guilty to these oft-repeated charges. We know too well what we are about. We have measured the walls of yonder citadel, tried all its points of defence, calculated the power of its endurance, and know both its strength and its weakness. Long experience has taught us the best methods of approach, what outworks are to be carried, where our batteries are to be erected, what arms are to be used, and precisely when the citadel itself will surrender. We must have other advisers to induce us to change a plan which has been hitherto so successful, than our enemies themselves. And when we see our new allies in advance of us, and adopting new methods of attacks, with more successful and more speedy results, then, and not till then, will we review our tactics and gladly consent to follow their lead or rest upon our arms. But till they show us a better way than the old one, or at least a new way, we shall march on as we begun with the same steady purpose and in the same unswerving line.

A Voice from the South.

We learn from the last number of our excellent cotemporary, the *Pennsylvania Freeman*, that it has made arrangements for weekly letters from this city. Judging from the first one, the letters are likely to prove interesting and valuable. We take from it an extract which the writer finds in the *Louisville Journal*. Making for it a larger application than simply to the Democratic party, it contains some wholesome truth which we gladly welcome from the quarter whence it comes. The lesson is one whicht he North is beginning to learn:

"We have one objection to Southern Locofocos, and another to those who regulate at the North. The Southern wing of the "Democracy seem to think that their part of the habitable globe is the most important portion of the world, and that all legislation should be directed solely to the promotion of that most favoured of all regions. The Northern wing of the "Democracy" are a little too ready to yield everything to gratify their ill-humoured brethren of the South. Indeed, the low and grovelling servility of the Northern Locofocos to the mandates of their Southern taskmasters, is sickening. The Southern Locofocos are always grumbling. They are eternally talking of the oppression which the Government imposes on them, and eternally threatening that they will sever the union between themselves and their Northern political brethren, unless the representatives from the North act in conformity with their wishes. The arrogance, selfishness, and exactions of the Southern aristocratic Democrats disgust all sensible men, and the submissiveness of the Northern Locofocos is pitiful and contemptible.

"The Northern and Western Locofocos put up their bristles, and flash defiance from their eyes, whenever they fancy that a foreign nation designs any invasion on what they consider the rights of our Government. They are wonderfully belligerent, brave, and independent when they have to deal with a distant foe, but, whenever a haughty mandate is issued from the South, they forget their courage, and cringe, and fawn, and obey, as if they were the basest of bondmen. Such conduct is thoroughly despicable. Is the old spirit of rebellion against unjust demands extinct at the North? Are the men of that region willing to be treated forever as slaves? Do they intend always to sacrifice their manliness and independence on the altar of party? Let them pursue a different course of conduct. Let them rebel against Southern domination. Let them give the South to understand that they will no longer submit to unjust exactions. Let them take the lash in their own hands, and apply it to the backs of those whom they have heretofore served so tamely, and, if the Southern Locofocos do not yield, we will confess that we were mistaken in their character. A man, who is in the habit of issuing orders and exacting submission from others, will, if the tables are turned on him, become a slave. Let the men of the North try the experiment, and, instead of yielding everything to the South, they will find that their former masters will act with all necessary servility."

Liberty Party Logic.

The *Philadelphia Citizen*—Dr. Brisbane's paper—is publishing a series of articles, to prove the Constitution of the United States anti-slavery. The three-fifths clause, he thinks, is "an organic penal enactment against Slavery," inasmuch as it gives the slave States a representation of *only* three-fifths of a portion of their people, whereas, were they free, the whole would be represented! This beats Goodell. Were it not for the three-fifths clause, the slave-property of the South would be counted like all other property, and the slaveholders have some twenty-five less representatives than they now have. But the moment you begin to give to Slavery any political power, says the Doctor, the Constitution becomes Anti-Slavery, and the clause giving it a penal enactment!

Strange, how long people can remain in the dark, and how clear an obscure point becomes, when logical and luminous minds shine upon it. Our virtuous fathers were not content, then, to let the slaves be counted as slaves, but, by counting them as three-fifths freemen, they bore a tremendous testimony against the sin of Slavery. We have been mistaken about this matter, all along. It must have been a Northern measure, not a Southern one. "Aha!" said the Northerners, "you slaveholders need n't think you are to escape so, and no notice taken of your peculiar institution. We mean to condemn it—make a 'penal enactment' against it in the Constitution. We mean to *count* your slaves, sirs; yes, COUNT them; and you shall represent them in Congress as your property, and the more you have, the more of you will there be in the councils of the nation; and you will have to stand up there before the world, the living witnesses to the damning fact, that, though you count three-fifths more than you ought, and more than we do, you do n't count so much as you might, by two-fifths!" No doubt there was the same intent, too, in the rendition clause. The North had no idea of the South going on in that way, and, when one of her poor slaves escaped, merely permitting him to be a free man, and nothing said about it. So she determined to put it in the Constitution, and have it stand there as another "penal enactment," that every slave that escaped she would catch, and take him back to the South, and hold him up in their face and eyes, and the Constitution would be a continual reproach to them, and be always saying:—"You hold slaves. You need n't deny it, for *I've just caught one*, and there he is! Now, ar' n't you ashamed of yourselves?" This the Constitution is always saying to the slaveholders. They 've got a little used to it now, but how they must have writhed under it at first!

A "Bobberry" in Byberry.

We learn, from the *Pennsylvania Freeman*, that some members of an association for preventing horse-stealing in Byberry, Bucks county, Pennsylvania, have recently attempted to expel Mr. Robert Purvis, because he is a coloured man! The majority of the association, however, thought his colour should not preclude him from catching horse-thieves, and voted down the motion. We are happy to announce this result, as a proof of the ameliorating influence of the Quakers, by whom Byberry is chiefly settled. Some of them, we have been informed, waited upon Mr. Purvis when he moved into that neighbourhood, and after having given a somewhat gratuitous consent to his coming, admonished him that, considering his colour, it was a great stretch of complaisance on their part, though he, somewhat rashly as he must be convinced now, reminded them that his money was of the proper complexion. The present transaction, in which only the "baser sort" were engaged, is a very natural corollary to his first reception. We think it fortunate, however, that the difficulty did not break up the anti-horse-stealing association, for in such a neighbourhood it must be of especial necessity.

Mr. Purvis, as many of our readers know, is rather whiter than most people, though some remote ancestor of his was of the African race, is a man of far more than common elegance of person and address, has had every advantage of education, and which he has improved by extensive travel at home and abroad, besides being one of the largest property-holders in the county.

IRISH METHODISTS.—We find the following postscript to a letter from James Haughton to the *London Inquirer*. We trust that the reception which this Methodist preacher met may be that of every slaveholding and pro-slavery priest that offers himself as a Christian teacher to the people of Great Britain and Ireland:

P.S. Since writing the foregoing, I have learned that a large meeting of the Methodist body has been recently held in this city, at which meeting a clergyman from Providence, Rhode Island, attended. He was very properly questioned as to his feelings about Slavery, and his answers being satisfactory, he was introduced to the meeting as a true Anti-Slavery man. A member of that body, who has his eyes and his heart open on the subject of Slavery, a man who reads the *Boston Liberator*, saw in that fearless advocate of human rights, some pro-slavery resolutions, which had passed a conference of Methodists in Baltimore, and which were accepted and endorsed by the Providence connection; he suspected that the clergyman who made his appearance here was a "wolf in sheep's clothing." He, therefore, in conjunction with the Hibernian Anti-Slavery Society, had one or two thousand copies of the Baltimore and Providence resolutions printed, and circulated among the Methodists here, which created no small stir among them, and the false shepherd was so confounded, that, I am informed, he beat a hasty retreat, by leaving Dublin on the following morning. Honour to the Methodists who made this noble demonstration. The friends of the coloured race have need to be watchful, for all manner of deception is practised to blind their eyes. The true test for discovering the honesty of an American is—Are you an ABOLITIONIST? If he cannot say yea, from his heart, to this inquiry, he is rotten at the core.

THE CHIVALRY.—The editor of the *Baltimore Saturday Visiter*, who is on a visit to Virginia, mentions the following incident in a letter to his paper:

The slave of a farmer, in an adjoining county, (Jefferson,) having been jumped upon and stamped by his master, *with spurs on*, so as to cruelly lacerate his face as well as his body, he was found, next morning, in an adjacent pond or stream of water—having tied a stone to his own neck, (as it is said,) and plunged in, for the successful purpose of drowning himself, under the feelings of desperation caused by the fiendish treatment of his master!

As this knight had on his spurs, there can be no doubt of his being one of the veritable chivalry. Some three centuries ago they would have been struck from his heels for such an act, but the descendants of the cavaliers have improved on their ancestors, and to *jump a nigger* till he drowns himself, to escape from his wretched life, is a brave and noble act in Virginia.

Monrovia.

The *Journal of Commerce* of Saturday last, contains some extracts of letters from Monrovia, from Wm. C. Cornish, a son of the Rev. Samuel E. Cornish, of this city. As the letters speak favourably of the colony, the Journal thinks them of great value as coming from one who has heretofore, in common with his father and other friends, sympathized with the Abolitionists. They, however, really amount to nothing. Mr. Cornish says that Monrovia is a pleasanter place than he expected to find it, though his first impression was not favourable. The white man, he says, does not hold sway there, and the coloured people are governed by their own laws; this we were aware of before we saw Mr. Cornish's letters. As to the sickness, he thinks it a mere bagatelle. The *physicians there* tell him that it is not so bad as the fever and ague in this country. Of course he concludes that it is no *great shakes*, but we would care more for his opinion after he has tried it a week, if he should happen to be left at the end of that time to give one. There is great demand for goods of all sorts, especially provisions, in fact we cannot doubt, as we never receive a file of papers from there in which we do not find some account or some apprehension of famine. He rather intimates, incidentally, that the people are wanting in enterprise and industry, though some of them are wealthy. The women, he thinks, dress finely, which is a strong argument, certainly, in favour of emigrating.

As these letters do not contain a single sound argument in favour of the Colonization scheme, nor a single fact which could not be adduced of any colony where the people are able to subsist at all, we do not believe they will have the slightest effect upon our coloured friends. We presume from the letters themselves, that the people and authorities of Monrovia have been somewhat lavish of attention to the new emigrant, and he speaks as favourably as he can in general terms of the colony rather from the promptings of intoxicated vanity, than from careful observation and examination.

The Value of Wife and Children.

The people of Charleston, South Carolina, have been a good deal excited lately by the discovery of an embezzlement of funds by one Alderman McD——, a bank director, hitherto much respected, and his subsequent flight. The case has some peculiar features. The Sun says:

It seems that Mr. McD. left several days since, ostensibly with the design of going to the Virginia Springs for the benefit of his health, having fixed a certain time for his return. Meantime, several of his notes became due and were protested, and the community at length began to suspect that all was not right. His liabilities are variously estimated. Some state the amount to be one hundred and fifty thousand, and others two hundred and fifty thousand dollars. He was married to a mulatto, by whom he had six children. His family have all left in the ship Anson, bound to New-York. A police officer has been dispatched to New-York to arrest them when they land, and take them back to Charleston. The direction taken by McD. is not known, although it is suspected that he has gone to New Orleans. The State Bank of South Carolina is a large sufferer, as well as several brokers and merchants, personal friends of the defaulter.

Now we know nothing further of the case than is here stated. We presume, however, as the wife and children are pursued, that the marriage has been one of convenience, and the value of this man's wife and children are their value to his creditors in dollars and cents! These children, probably, have been brought up as his, with all the indulgences and advantages which his wealth could give them. The moral society of Charleston permits such a relation as this to exist without its bringing any reproach upon the man. But he turns out a scoundrel, and flies, and the merciful creditors seize—if they can—the poor defenceless woman and her children, and hurry them to the auction-block. And if taken at all they must be taken from this city, the great capital of the free and Christian North.

The Bugle.

We are gratified that, notwithstanding many adverse circumstances, we continue to receive additions to our subscription list. More than a hundred have been received during the last ten days. Will our friends continue to exert themselves? We know that the unpopularity of our doctrines—the scarcity of money—the reduction of the price of the National Anti-Slavery Standard, all operate against us. We are told by some of our agents that the latter stands very much in our way. We must endeavour by extra zeal to overcome these obstacles. The editor of the Standard tells us very significantly in a recent number that "a *good* local paper can never be injured by one from a distance." Perhaps not. We should think that a *good* national organ need not be reduced half-price in order to insure its success.

We are very glad to hear of the success of the *Bugle*, but are utterly at a loss to understand its tone of hostility to the *Standard*. What is the matter with you, friends?

Liberty Party School Books.

☞ It is said that our Liberty party friends propose getting up a series of school books for very young children, in order that those on whom they depend to get into power may be properly educated. The first of the series is to be as follows:

Grammar for Infant Schools; By Rev. William Goodell, A.M. *and Alvan Stewart, Esq.* upon a new system, in which the use of conjunctions is entirely dispensed with, and particularly that of "*but.*"

Logic for Beginners; By Rev. William H. Brisbane, M.D.; wherein the ancient proposition, that "half a loaf is better than no bread," will be conclusively refuted, and that "a part is greater than the whole," or, that three-fifths is less than one-fifth, as conclusively proved.

All the works issued are to have a high moral tendency.

A SCOUNDREL.—The *Charleston Mercury* says that Captain Barkman, of the ship Anson, discovered, some time after the arrival of the ship at New-York, a runaway slave, the property of T. N. Gadsden. Captain Barkman had him immediately secured, and placed on board of a pilot-boat, and from thence transported to the line ship, H. Allen, proceeding at the time down New-York harbour, for Charleston. This man is a kidnapper, and has caused a person, within the jurisdiction of New-York, to be taken to South Carolina as a slave. But under the decision of the Supreme Court of the United States in the Prigg case, he was acting in accordance with the Constitution and Laws.

THE INGRATITUDE OF PARTY.—The Boston Chronotype,—Elizur Wright's paper,—says that the health Mr. Birney "seems to preclude the hope that he can ever again be a candidate for the presidency." We announce the fact two years ago, though not knowing exactly is healthy a man must be to have his name in the newspapers, we did not venture to give the same reason. It seems to be Mr. Wright's fate always to be the first acknowledge the cases of "shocking mismanagement in his party. Mr. Birney's ill health, we presume, dates as far back as the democratic nomination from Sagi to the Michigan Legislature, and his subsequent l thereupon.

JOSHUA R. GIDDINGS.—We observe that Mr. Gidd has been nominated, and has accepted the nomina for re-election to Congress. We may have misunder Mr. Giddings's position, but if he

brief, but he appears to have formed a more favourable opinion of American greatness than any of his predecessors. He enjoyed good opportunities for seeing the bright side of society in Boston, where he appears to have quite forgotten himself, and imagined he was at home. He was present at the last Pilgrim celebration, in Plymouth, but the ball on that occasion did not give him a very high opinion of the refinements of the Old Colony. He has a strange aversion, for a military man, to "hirsute abominations," and bright waistcoats. His book can be read without yawning, but it has nothing particularly noticeable, either in style or thought. It contains a few inaccuracies, which should have been corrected by an American editor. On his return to England, he appears to have had the honour of crossing the Atlantic in company with Frederick Douglass, James N. Buffum, and the Hutchinsons, but he alludes to neither of them by name. We have heard of but one "abolition row" on board of the Cunard steamers, and we suppose that the following account must allude to the *emeute* caused by the remarks of Frederick Douglass:

At this unfortunate time, on the occasion I speak of, the negro abolition preacher made his appearance on the quarter-deck and commenced a lecture on the evils of Slavery, and the stain fixed by it on the character of the United States, using no measured terms of condemnation of the free and enlightened community. A large circle of his supporters gathered round him to hear his speech; those who differed from him also listened with great patience for some time, when, I must say, he became very abusive to Americans in general, trusting to being countenanced by a majority of the audience. A New Orleans man, the master of a ship in the China trade, and who had been, during the greater part of the voyage, and was more particularly on this occasion, very much intoxicated, poked himself into the circle, walked up to the speaker, with his hands in his pockets and a "quid" of tobacco in his mouth, looked at him steadily for a minute, and then said, "I guess you 're a liar." The negro replied with something equally complimentary, and a loud altercation ensued between them. Two of the gentlemen in the circle stood forth at the same time to restore order, both beginning very mildly, but unfortunately suggesting different means of accomplishing the desired object.

After a few words had passed between them, they became a little heated, matters quickly grew worse, and in two minutes they were applying terms to each other quite as equivocal as those used by the Chinaman and negro. Mutual friends interfered, who immediately got up quarrels on their own account; and in a shorter time than I have taken to describe it, the whole party—who had but half an hour before been drinking mutual good healths, and making all sorts of complimentary speeches, were scattered into a dozen stormy groups on the deck. In the centre of each, stood two or three enraged disputants, with their fists almost in each other's faces; while threats and curses were poured forth in all directions—"I 'm an Englishman, I won't stand this." "I 'm an American, I won't stand that!"—the English siding with the negro, the Americans with the Chinaman. In the mean time, this demon of discord had vanished, and we saw or heard no more of him or his lectures. For at least an hour the dire tumult lasted; luckily, the better class of the passengers of both countries, and the military officers on board, kept clear of the squabble, and finally their good offices lulled the tempest, and separated the contending parties.

All the rest of the night was, however, passed in explanations and excitement. One very short man, of an immense rotundity of person, kept vehemently, "guessing" that, if it had not been for some untimely interference of two of his friends, he would certainly have knocked down a broad-shouldered, good-humoured Englishman, about six feet high, who was standing by, with his hands in his pockets, chuckling with the most unfeigned delight.

We landed early the next morning, and all the men of angry passions were scattered about in an hour, perhaps never to meet again. This was altogether a disgraceful affair; the quarter-deck of a public packet-ship should never have been used for the purpose of attacking the institutions of a country to which so many of the passengers belonged, no matter what opinion, as to these institutions, people may entertain. I am convinced that, but for the certainty of being immediately amenable to English law, it would have been the occasion of great violence, if not loss of life. The affair was a good deal remarked upon in the American papers subsequently, and, as far as it went, had an injurious and exasperating effect. It never, to my knowledge, was noticed by the English press. I understand that strict orders have been issued by the steam-packet company to prevent the possible recurrence of such an affair.

The perfect candour with which the author admits the greatness of this country, and confesses that the time is close at hand when we must overcome the greatness of his own, gives to his opinions on our own condition a weight which the observations of a less honest, but more brilliant mind would lack. He sees, what is apparent to all who are not blinded by prejudice and passion, that a speedy disunion of the free and slave States is inevitable, and he prophecies that there are men living, who will see the South governed by a monarchical despot. We can hardly agree with him; but that men who make slaves of others are fit subjects for Slavery themselves, cannot be denied, and we know that the monarchical spirit has always been rife in the old slaveholding States. It is to that quarter alone that we owe the despotic innovations which have been made in our Government. We know, also, that the only slaveholding Government on this continent, excepting our own, is a monarchy, and were it not for the prejudices of education, we too might be convinced of the inevitableness of a monarchy at the South, unless they save themselves from being enslaved, by emancipating their slaves. We make another extract, containing the author's remarks on the small part of the slaveholding territory which he visited. It will be seen that he bears strong testimony against the hideous sin of our nation, although by the manner in which he speaks of the abolition fracas on board the steamer, he seems to incline favourably towards the persons who were the cause of that disgraceful row:

Seven hours of railway and steamboat conveyance carried me to Baltimore. In entering Maryland the day's journey was rendered memorable to me, but it was by a very natural occurrence. At the last stopping place, before arriving at the town, I saw a sight which filled me with a new and strange emotion—I saw a being which not one among thousands of our English people has ever seen. He walked, he spoke, he was tall and erect, with active, powerful limbs, and shape of fair proportions. He was made in God's own image—but he was a SLAVE! Poorly, scarcely decently clad, he had carried a load of peaches to the station, which little negro boys sold in small baskets to the passengers. He stood beside it directing the sale, between whiles staring at us with a stupid gaze. He had the receding forehead, coarse neck, and thick lips, the symptoms or effects of the merely animal instincts and intelligence. His complexion was very black, black as the cloud hanging over the land of his captivity, black as the sin of its accursed law.

The suburbs of Baltimore were different from those of any American town I had yet seen; there were as wretched houses, and as miserable-looking a population as those of Manchester or Birmingham could show.—This, as every one knows, is the first city you meet with in travelling southward that is under the laws of Slavery—that remarkable exception to the famous Declaration of Independence "that all men are equal;" that exception being recognized as a fundamental part of the Constitution of this free, enlightened, and Christian Republic.

The difference between the free and slave States is seen by the traveller when he passes the line of division, in the comparative prosperity of both town and country, as distinctly as the colours mark them on the map; in none more decisively than between Pennsylvania and Maryland. The former cut out the cancer, and immediately the wound healed, and the body became robust and vigourous; the latter several times nearly made up her mind to the operation, but courage failed, and the disease still continues working in deeper roots, while the patient sinks in a rapid decay. In Maryland the climate does not even afford the unrighteous and narrow-minded excuses of expediency or interest for the continuance of Slavery. It is known and acknowledged that free labour is there more profitable; but then the deadly rice-swamps and sugar-plantations, the capital consumers of their superfluous negro stock-in-trade, are well, and they are unwilling to divert their capital into new and untried channels.

In the older Northern slave States, the condition of the negroes is often very comfortable when they are employed as domestic servants and farm labourers to amiable and educated people; but the fate of those who are sold to the outlawed villains of Mississippi and Texas, is beyond belief. The subject of Slavery is one in which I take a deep interest, and I am fain to dwell a little upon it, taking Maryland as my illustration; first, because it is the State where there is the greatest feeling for, and probability of abolition; secondly, because it is the only one of the Southern States which I have visited, and of which I know anything from personal observation.

* * * * * * *

The abolition of Slavery tends to divide properties into small farms; this process would in a few years double the value of the crops and consequently of the land. In the course of time the soil of this State subject to slave labour will be quite exhausted by its pernicious influences; manufacturing, or improved agriculture, must then be the resource. Moreover, slave labour here can no longer bear competition with that on the rich lands of the Southern part of the valley of the Mississippi. The effect of this institution is fatal to the energies of the white population: they become accustomed to consider labour as servile; all pursuits in which activity and industry are required are monopolized by men from the Northern States, who enrich themselves speedily in this undivided field.

* * * * * * *

The barren hills of New England produce little more than the industry and indomitable energy of their people: there, the more the land is worked, the more rich and grateful is the return. But the pestilential hot-beds of the South, though thin, rank vegetation be luxuriant under the unnatural forcing of slave labour, must find a limit to their productive power. Then will the undrained morasses exhale their noisome breath, and the deadly fever finish the work, begun in crime, pursued to poverty and ruin.

To do the intelligence of the planters justice, few or none of them pretend to be blind to the evils of Slavery, as it regards their own material interests. But, as a part of the social system, as a degraded condition of a portion of their fellow-countrymen, they will defend it to the uttermost. I have heard it argued by the hour, on those very rare occasions when the subject can be argued. St. Paul is referred to thus: "He has given precepts for Slavery, and thus recognized it as one of the various forms of social organization, bearing with it its peculiar duties and obligations. Let us reverently acknowledge the overruling power of Providence, by whose disposition an unrighteous traffic has been made the means of benefit to a benighted race. Through the ordeal of servitude in the United States, the negro has passed over the threshold of civilization into the portals of Christianity."

This is indeed unanswerable! Contempt and disgust for its foul falsehood and hypocrisy deprive you of the power to speak. Heaven save the wretched negroes from the sort of Christianity into whose portals they have passed! They do not feel its benefit in religious instruction, for teaching them to read their Bible is punished as a felony. They do not feel it in the sacredness of their domestic ties, for the public sale violates them every day. They do not feel it in the wholesome principle of morality, for they may be at any time the helpless victims of its grossest outrages.

* * * * * * *

To the interests of the South, the result of Slavery is certain ultimate decay; the result of emancipation at least an uncertain evil. If in the scale be placed every doctrine of Christianity, every honest impulse of the human heart, every principle of eternal justice, the balance is decisively cast in any mind but that of a dealer in human flesh.

The Eclogues and Georgics of Virgil. With English notes, critical and explanatory, and a metrical index. By Charles Anthon, L.L.D: Harper & Brothers.

This is, doubtless, the most valuable edition of the Eclogues of Virgil that has ever appeared in an English dress; with the labours of Voss, Wagner, Heyne, and other eminent grammar scholars at his command, the distinguished editor could hardly fail to render it otherwise.

Martin, the Foundling; or, The Memoirs of a Valet de Chambre. By Eugene Sue: Harper & Brothers.

This is the first instalment of a new novel by Eugene Sue, intended, like the Juif Errant, to develop the philosophy of Fourierism. Part 1 contains thirty-two pages, prettily illustrated with good engravings. B.

Blackwood's Magazine.

The August number of Messrs. Scott's excellent reprint is received. The continuation of the review of Dr. Von Tschudi's work upon Peru is the most valuable article in it, and the only one of great interest. It contains much information of the resources of that country, and especially its minerals. We are glad to learn from it that the native Indians are improving in intelligence and character, though horribly oppressed by the Creole Spaniards, and that the Doctor thinks they may ere long throw off the yoke of their masters. We should be glad to see an Indian Republic in ancient Peru, where, according to various writers, within three centuries, twelve millions of the wretched natives have been killed by labour or by accident in the mines and on the plantations. A work like this of Dr. Tschudi, which, unless the reviewer gives to it a false character, must be filled with deep interest and valuable knowledge, deserves to be translated and published in English.

The "Army," an article which we should think would prove to everybody of common sense and common humanity, that its subject is an unmitigated curse, though the author only means to show that three hundred lashes is not good for the soldier, that the cartridge-box is too heavy, that pipe-clay is unnecessary, and the coat-tails not broad enough—the "Romantic Drama," a well-written article upon a subject which few in this country either know or care about—"Charles Russell," No. IV. of "My College Friends," in the best story-telling style of Blackwood—are among the most readable articles.—G.

To Correspondents.

G. K. R. of H. will have learned from the last paper the author of two of the articles. The third was by the editor. We thank him for his letter. He will observe that his wish for the future will be gratified. We will be particularly careful of the exchange.

J. R. A. His letter is received. We trust that he will have an eye to the proceedings, as there may be some movement or some compromise made, which the political presses will be careful not to notice.

We regret that we have not the back numbers wanted by our new subscribers in Weare, N. H.

E. Q. We think that there must be some mistake about *that* paper, as it is regularly mailed at this office, and is moreover noticed in his very last. Probably he don't know his own exchanges.

E. D. H. We are careful to forward to every one of his places of appointment. His course is most judicious towards that party as a general rule, if we are only careful that the people know just where the blow hits. We shall be glad to see the copy of the paper he mentions as they do not exchange with us.

E. H. R. of W. His request is complied with, with great pleasure. The address we trust is correct.

M. W. C. Too late for this week. Sorry, but can't help it.

T. T. S. Thank you; and above all for your punctuality. This article was counted on, as we presume you understood, for next week, when it shall appear.

T. W. H. The "responsible editor,"—as our neighbour of the Tribune calls himself when he wishes to repudiate some troublesome article of his assistants—was not the author of one of the articles mentioned. As to the other, he meant not to sneer at the principle itself, in which he has the most religious faith, but at the gilded frippery and ridiculous trappings with which it is bedecked. Has H. happened to meet with a tale recently published under the title of "Henry Russell, or the year Two Thousand?" Herein is meant to be set forth in the most attractive form the results of a system; and we have no doubt that the insufferable nonsense of the book would have a legitimate growth in the system itself as often advocated.

We thank our correspondent for his lines. May we look for farther favours? We are thankful also for his frank criticism.

This Week's Paper.

FOURTH PAGE.—*Poetry*: A Word of Hope. *Miscellany*: The Shaker Bridal; Ex-President Jefferson and the Cooper's Shop; The Hypocondriac and the Press; Fine Arts—Prince Albert's Trowel; Horrours of War; Gleanings from Foreign Papers.

FIRST PAGE.—*Selections*: The Slave-Trade—Our late Consul at Rio, Mr. Gordon; John P. Hale in Maine; The Church and Slavery; Ninth Annual Meeting of the Anti-Slavery Society of Eastern Pennsylvania, New Jersey and Delaware.

SECOND PAGE.—Voice of the Whigs of Maine. *Communications*: Letter from the South; Doings in Grassdale.

GENERAL INTELLIGENCE.

Foreign.

From the New-York Tribune.
Despatches by Magnetic Telegraph.

Important Intelligence!—Santa Ana at Vera Cruz!—Imprisonment of the Dictator Paredes!—Farther News from the Army.—News from the U. S. Squadron in the Pacific!—Seizure of the California.—Probable termination of the War.—Views of Santa Anna.

WASHINGTON, Aug. 31, 1846.

The steamer McKim arrived at New Orleans on the 23d, with dates from Point Isabel to the 13th, and from Camargo to the 13th. She brought one hundred volunteers on the sick list. Gen. Wm. O. Butler was confined to his tent at Point Isabel, by sickness. China, ninety miles above Camargo, was taken by McCulloch and seventy-five Rangers, on the 5th of August. Seguin, with one hundred mounted Mexicans, took flight from the town, which contains seven hundred inhabitants. There were three hundred regulars at Camargo, on the 9th, ready to start for Monterey.

The volunteers were pouring in. General Taylor arrived on the 9th, with his staff. Baylie Peyton also arrived on the 9th. A grand review of the troops took place, and it is said Taylor expressed himself in terms of admiration of their discipline. Duncan's battery and McCulloch with a portion of his men left Camargo on the 12th, in the direction of Monterey.

The steamer Arab arrived off Vera Cruz on the 15th August, with Santa Anna on board. He immediately placed himself at the head of the movement in that department. The departments of Puebla and Mexico have declared for Santa Anna, and Paredes has already been taken prisoner. The revolt at the capital was headed by Gen. Salas.—Before Santa Anna left Havana, he took letters from General Campbell to Commodore Conner, and avowed himself, in reply to some inquiries as to his intentions, as follows:—"*If the people of my country are for war, then I am with them, but I would prefer peace.*"

News had been received in Mexico that Monterey on the Pacific and California has been taken by one of the vessels of the United States squadron. Another account says that *all California had yielded to the Americans.*

A letter dated at Vera Cruz, 16th August, says that advices have been received by express of the formal annexation of California to the United States; that is, the United States forces have taken possession of California. This news came to the British Consulate at Vera Cruz.

Dispatches were to be sent to England and to New Orleans by special expresses.

From the New Orleans Picayune, August 22.

PENSACOLA, August 19, 1846.

* * * * The steamer Mississippi arrived here this morning from Vera Cruz, and brings news that the castle, and city, and several of the provinces have declared in favour of Santa Anna, and that he was looked for daily in the British steamer Hector. It is said to be Commodore Connor's intention to make him prisoner on his arrival, in consequence of his avowal that he should take part in the war against the United States. He will, however, I think, have sense enough to land in Mexico in some small port where we have no vessels. This is substantially all the news she brings, and if true, we may expect from Santa Anna's firmness and decision of character, that he may prolong the war and give our troops another chance of adding to their laurels.

From the Mobile Herald, 31st August.

PENSACOLA, Fla. Aug. 12th, 1846.

I hasten to give you the arrival of the steam frigate Mississippi, four and a half days from Vera Cruz.

I learn verbally that the department at Vera Cruz have declared for Santa Anna, and a deputation had been sent to Havana to escort him over, and his arrival by the British schooner Montezuma, would certainly be announced the day after the Mississippi sailed. This change, however, will in no wise result to the security of peace between the two nations, for Santa Anna's party, although they require a change of rulers, sternly insist upon the most active prosecution of hostilities.

On the evening of the 7th instant, Commodore Conner contemplated an attack upon Alvarado, and with a view to that object the Mississippi was sent down, preparatory to an attack on the 8th, but owing to the difficulty and danger encountered in crossing the bar, and the indication of an approaching storm, a signal was given from the flag-ship to haul off. This was done; not, however, without firing a few shell at the enemy, at a distance of about two miles and a quarter, which compliment was reciprocated by a salutation of musketry from the bushes at our gun-boats, which were endeavouring to effect a passage up the river, against a strong current.

No damage was done to our party, but what damage the enemy sustained, is unknown. This attack, I learn, will doubtless be persevered in by Commodore Conner, and success will inevitably be the result. The great dissensions in the enemy's camp, as to who shall rule, can surely result in no good to them, but, on the contrary, favour our interests.

The Mexican Army.—All accounts agree in stating, that since the day that Falstaff's ragged regiment marched through Coventry, more miserable material for a soldiery was never mustered together, than are now *volunteering* in Mexico to form Paredes' command, who is about, or affects to be about, to march to the East, to oppose the advance of our troops.

A late letter from a gentleman in Mexico, has been [illegible] has succeeded in raising some thirteen thousand troops, but such troops as are not to be described.

"The new regiments," he adds, "are chiefly composed of *Leperos* and *Jarochos*,—the lowest classes of the cross-breeds,—who have been taken in *chains* to the capital, and there, in their half-naked state, they are furnished with a musket, and taught roughly and toughly how to load, aim, and fire. General Paredes seems determined to make amends for his past conduct, of not resisting the invasion—and he will leave positively on the 31st instant (July) for San Luis Potosi, in order to join some 7,000 men that are waiting for him there, and thence proceed to Monterey, where General Mejia shall wait for him. Nearly two-thirds of this army are the aforesaid Leperos and Jarochos,—miserable-looking beings, who may fight hard, but not with the necessary discipline. The robbers and highwaymen are more abundant than ever. Even in this city, one is obliged to load himself with arms when he walks through the streets, and locks and keys are not sufficient to keep one's private property secure from thieves."—*N. O. Pic.*

Next we shall hear the *Picayune* boasting that this Yankee nation is a little the most wonderful that was ever heard of, for having "licked" a few hundreds of these poor, half-starved, naked Mexicans.

General Items.

Singular Sympathy of a Thief.—On Saturday last, says the Boston Transcript, Mr. George Putman, whose wallet was stolen on Wednesday, received a note from the rogue containing the wallet and money untouched. The note expressed great regret on the part of the writer, at having robbed a coloured man, and stated that the coloured race "like the members of our profession, are unjustly prescribed by the laws, and we ought not to prey upon each other."

Long Pond Aqueduct.—The work on this aqueduct (designed for supplying Boston with fresh water) was commenced on Thursday of last week. The first earth was removed by the Mayor, Hon. Josiah Quincy, Jr.; and the occasion was celebrated by a public dinner at Natick, and the ceremonies passed off with great enthusiasm.

Rev. J. W. Walker, the Wesleyan minister in Cleveland, Ohio, in a letter to the editor of the Prisoner's Friend, says:

"That there is a deep and growing repugnance in the minds of the people to the taking of human life there can be no doubt—but it needs combining. I am sure if a good lecturer could go through this State, thousands would fall in with the views held by those opposed to Capital Punishment. People begin to feel that life is a *sacred* trust, not to be wantonly destroyed or unkindly treated.

"Two weeks ago last Sabbath, I lectured in my church to a large congregation on this subject. Many, I have no doubt, went away resolved no more to strangle humanity, however degraded."

Earthquake.—About five minutes before five o'clock, on Tuesday morning of last week, there was an earthquake, which was very sensibly felt in Boston and the vicinity and accompanied by the usual rumbling noise. The shock was sufficient to cause the rattling of doors and window shutters, and to render the oscillation of the walls of houses distinctly visible. The motion seemed to proceed in a direction from Northwest to Southwest and lasted several seconds.

Letters of Marque.—We see it stated in *La Patria* of yesterday, that Don Francisco Arrangoiz, Mexican Consul at Havana, has written to the acting Consul of this city ordering *letters of marque* to be issued here. We have since learned, through a person late from Havana, that by the packet ship which was to leave for New-York on the same day that the *P. Soule* left for this port, similar orders from the Mexican Government had been forwarded to Don Juan de la Granja, Consul General in New-York.—*New Orleans Delta, 21st.*

Funeral of a Coloured Preacher at the South.—The Augusta Chronicle and Sentinel of the 1st ultimo, says: "One of the largest funeral processions we ever witnessed, numbering upwards of 800 persons, of our coloured population, passed through our streets yesterday, in paying the last sad tribute of respect to Jacob Walker, a coloured clergyman, who had, for many years, officiated as pastor of one of the African churches of this city."

A Good Sign.—The First of August was observed by the friends of the slave; in the Methodist church at Fulton, Oswego county—every clergyman of the place, except the Episcopalian, being present, and taking part in the exercises. The Episcopalian man will be along, by another year.—*Herkimer Freeman.*

New-York.—The Boston Daily Whig, in an article upon "Annexation," has the following:

New-York did nothing. Poor soulless giant, her honourable history is yet to begin. From her colonial times, when, patching up a dastardly truce, she helped the French and Indians down from the Berkshire hills against the shield which brave Massachusetts held over the New England settlements, through the time of her traitors of the Revolutionary age, down to the time of her Butlers and her Marcys, her Van Burens and Hoyts, corruption and poltroonery have with her ruled the hour. Nature has her freaks, and in one of them she gave a great man, John Jay, to New-York. Hamilton was a waif from the West Indies on her spirit-barren shore, and Rufus King, from Massachusetts. No doubt, among her millions, she has many wise and good, but the day when they begin to impress any influence of theirs upon her councils, will open a new chapter in the annals of New-York.

The Rev. John Pierpont, formerly of Hollis-street church, Boston, is now pastor over the first Unitarian Society in Troy, New-York.

We learn from the Springfield Gazette that an association of ladies connected with the Unitarian church of that town, had presented to the Troy society a beautiful communion service of silver. Mr. Pierpont, in a letter to these ladies, acknowledging the gift, remarks that it will be "carefully and forever preserved in the little sanctuary, as a memorial that the Church in its infancy had its 'nursing mothers' in a sister State."

Division of Texas.—The Houston Telegraph refers to a proposition to divide Texas, without delay, into two States, the Brazos being the boundary between them; and adds that application has been made, on the suggestion of members of Congress, to the Texan Senators and Representatives to bring in a bill for that purpose. By this division, the State west of that line would contain a majority of Mexican voters.

Thus while we are talking of conquering Mexico, it is proposed to give her people two members in the United States Senate, for this notable plan contemplates immediate action without reference to the conclusion of the war. The real object of this movement is to swell the Southern vote in the Senate. Should it be urged, would the Free Trade Democrats of Pennsylvania dare to oppose it?—*Philadelphia North American.*

Females Voting.—A proposition is circulating, urging the Convention to insert a clause in the Constitution allowing women to vote, but whether single or married is not said. Single women formerly voted in New Jersey, but for some cause the law was repealed.

Married,

In Brooklyn, (N. Y.) August 26, Mr. *Edward H. R. Lyman*, of N. Y. to Miss *Sarah E. Low*, daughter of Seth Low, Esq. of B.

In Leominster, (Mass.) August 19, Dr. *James M. Whittemore*, of Brighton, to Miss *Catherine H. Carter*, of Lancaster.

At Newburgh, July 25, by Rev. John Johnson, Mr. *George H. Bowditch*, of Salem, (Mass.) to Miss *Catherine Louisa Coe*, of Newburgh, (N. Y.)

In Barnstable, (Mass.) August 24, by Rev. Mr. Palfrey, Mr. *Washington Chipman*, to Miss *Hannah R.* daughter of Captain Thomas Percival.

Died,

In this city, August 26, *Nathaniel L. Griswold*, in the 74th year of his age.

In Chicago, (Ill.) August 7, *Daniel. Stone*, Esq. Professor of Language and Literature in the University of Pennsylvania.

At Newton, (Mass.) August 21, *Mary C. Cabot*, daughter of the late Samuel Cabot, Esq. aged 61.

In Cincinnati, (O.) at the Henry House, August 18, after a very sudden illness, Brevet Colonel *A. C. W. Fanning*, 2d Regiment United States Artillery, aged 53. Colonel Fanning was a native of Massachusetts.

Suddenly, August 16, at Washington city, of apoplexy, *Samuel Humphries*, Esq. formerly of Philadelphia, and, at the period of his death, Principal of the Bureau of Construction at the Navy Yard, at Washington.

On the 16th of August, on board the bark Douglas, on her voyage from Canton, Miss *Rebecca R. Kinsman*, aged 7 years, daughter of Nathaniel Kinsman, of Salem.

At his residence, in the State of Indiana, July 25, in the 75th year of his age, General *Martin Greene Clark*. He was born in Lunenburg county, (Va.) on the 12th day of December, 1771, and was one of a family of twenty-nine brothers and two sisters, by the same father and mother.

In Lowell, (Mass.) August 10, *Julia Ann*, wife of Dr. J. C. Dalton, aged 44.

In New Haven, (Ct.) August 15, *Denison Olmsted*, Jr. aged 22, son of Professor Olmsted, of Yale College.

In Ashfield, (Mass.) August 3, Hon. *Elijah Payne*. Judge Payne was the oldest member of the Franklin county Bar.

ACKNOWLEDGMENTS.

For the Standard—from August 22, to August 30, 1846.

Nahum Capen, Boston,	1	00
P. C. Kimball, Cherry Creek, N Y	1	00
Wm. Green, " "	1	00
Abraham Cranston, Fredonia, "	1	00
Elijah Dewy, Forestville, "	1	00
Lewis Clarke, Versailles, "	1	00
Lowell & Sheldon, " "	1	00
Willshire Sherburn, " "		50
Isaac T. Allen, Persia, "	1	00
Chancey Bigelow, " "	1	00
Zimri Howe, " "	1	00
A. N. Winship, Eden Corners, "	1	00
Walton A. Eddy, Little Fort, Ill.	1	00
Benjamin Tallman, Portsmouth, R. I.	3	00
W. Tappan, Bradford, N H	1	00
Nathan Sawyer, Henniker, H N	1	00
P. Winchester, Madison, O.	1	00
John Fidler, Kingston, Mass.	2	00
Joseph Cope, Short Creek, O.	1	00
Moses H. Wiggin, New Market, N H	2	00
A. J. McDonald, Albany, N Y	1	00
Daniel E. Bassett, " "	1	00
John C. Gore, Jamaica Plains,	1	00
Benjamin Millett, Abington, Mass.	1	00
Samuel Beal, " "	1	00
E. Ferren, Manchester, N H	1	00
M. M. Brooks, Concord, Mass.	3	50
	33	00

Total Amount, $33.00
FRANCIS JACKSON, Treasurer.

NOTICES.

FRIENDS OF FREEDOM.

CHARLES LENOX REMOND, of Massachusetts, a coloured man whose name has for many years been identified with the Anti-Slavery enterprise, and whose voice has been heard in Europe as well as in America in behalf of HUMAN RIGHTS, is now spending a short time in Western New-York, and proposes, in company with J. C. Hathaway, of Farmington, to hold meetings at the following places:—

GENESEE COUNTY.

Batavia, Friday, September 4th, at 2, and 6 1-2 o'clock, P. M.
Lowy's Corners, Saturday, September 5th, at 2, and 6 1-2 o'clock, P. M.
Alexander, Sunday, September 6th, at 2, and 6 1-2 o'clock, P. M.
East Bethany, Monday, September 7th, at 2, and 6 1-2 o'clock, P. M.
Pavillion, Tuesday, September 8th, at 2 and 6 1-2 o'clock, P. M.
Stafford, Wednesday, September 9th, at 2, and 6 1-2 o'clock, P. M.
Le Roy, Thursday & Friday, September 10th and 11th, at 10 o'clock, A. M.
Stone Church, Saturday, September 12th, at 6 1-2 o'clock, P. M.

LIVINGSTON COUNTY.

Caledonia, Sunday, September 13th, at 2, & 6 1-2 o'clock, P. M.

MONROE COUNTY.

Scottsville, Monday, September 14th, at 2, and 6 1-2 o'clock, P. M.
Henrietta, Tuesday, September 15th, at 2, and 6 1-2 o'clock P. M.
Rush, Wednesday, September, 16th, at 2, and 6 1-2 o'clock, P. M.
West Mendon, Thursday, September 17th, at 2, and 6 1-2 o'clock, P. M.
East Mendon, Friday, September, 18th, at 2, and 6 1-2 o'clock, P. M.

The present is an interesting and important era in our country. It is evidently a turning point in its history. On the present hang the hopes and destiny of the future. Inactivity now is fatal *action*. The slave is not to wear his chains forever, but whether he is to be unbound by mercy, or terrible judgments, depends in a great measure, under God, upon us who have the power to strike off his fetters, and upon us therefore rests the responsibility. FRIENDS, come up to the meetings and talk the matter over with us. Let us see if reddening the Rio Grande with Mexican blood, and "revelling in the Halls of the Montezumas,"—will not secure for us such trophies as we gained by our blood-hound allies in Florida—trophies of INFAMY and CRIME.

Let us awake ourselves, and endeavour to arouse others from the deep delusion which we have so long followed.

"Many a man of honest heart, but ignorant of self and God,
Hath followed the marsh-flies of pestilence, esteeming them the lights of truth."
"Our reliance is upon the 'foolishness of preaching,' for ——— Truth and Goodness, well and wisely put,
Commend themselves to every mind with wondrous intuition."

WORCESTER NORTH ANTI-SLAVERY SOCIETY.

The next Quarterly Meeting of the Worcester County North Division Anti-Slavery Society will be held at Leominster, on Tuesday and Wednesday, the 8th and 9th of September.

Abolitionists, and all who hate Slavery, farmers, mechanics, freemen, young and old, male and female, come to Leominster, on Tuesday and Wednesday, the 8th and 9th of September. Let us look things in the face. Slavery is demanding the "rich man's money and the poor man's blood;" aye, and *his* money besides, to sustain and perpetuate her existence. We ought to know what is our duty to God and our country as well as have an honest intention to do it. The wretched slave is waiting in his chains to see if we have humanity left in us for him, and the poor slave mother is pondering in her heart whether it is better to destroy her tender babe, or nourish it up to inherit and endure her own heart-rending wrongs. We, here in Worcester county, are in league with the oppressor. Shall the slave beg in vain for the rights God has given him? What can we do? What will we do? These and many such questions imperiously demand our consideration and decision. Shall they have it? Parker Pillsbury and Loring Moody will be present. James N. Buffum, of Lynn, and Lewis Ford, of Abington, are also expected. The meeting will be free for all

"Come, all who claim the freeman's name."

T. P. LOCKE, *Secretary.*

FREE PRODUCE ASSOCIATION.

The eighth annual meeting of the American Free Produce Association will be held in Philadelphia, on the 20th of 10th month, at 10 o'clock, A. M.

All persons interested in the principles of the Society are earnestly invited to attend.

ABRAHAM L. PENNOCK, *President.*
SARAH PUGH, *Secretary.*

FAIR TEETH.

We would give information to those of our friends who may need the aid of a DENTIST, that EDWARD TOWNSEND, No. 254 North Fourth Street, and JOHN K. TOWNSEND, Southeast corner of Ninth and Cherry Streets, both well known and highly esteemed in their profession, have each generously offered to give *twelve hours of professional work for the benefit of our Fair.*

Persons wishing to have teeth extracted, plugged, or artificial ones inserted, may receive an order from either of the undersigned:

Sarah Pugh, 70 Marshall Street,
Sarah L. Child, 452 North 2d Street,
Anna M. Hopper, 22 North 7th Street,
Emma Parker, 127 Arch "
Margaret A Griscom, 325 1-2 Arch Street,
Margaretta Forten, 92 Lombard "
or from any member of the
Committee of Arrangements.

CIRCULAR.

Again we invite the co-operation of the Abolitionists of Pennsylvania, New Jersey, and Delaware, in our preparations, already commenced, for the Fair of 1846. We trust that our friends in town and country, will immediately begin, if they have not already done so, to make arrangements for working circles, &c. and enlist as many warm hearts and efficient hands as can be found in their respective neighborhoods. Our next Fair is to be held in a much larger Hall, than we have heretofore occupied, and it is our intention that it shall be in every respect greatly superior to former ones. To accomplish this, we must, *each and all*, be more diligent, more active in invention and execution, than heretofore. The cause demands new efforts, and whose heart does not respond to the call? Let each of us commence this work with a determination that the Fair *shall* be what we wish to make it. Let no suggestion be lost, let no inventive thought be rejected, which can be profitably applied in any department of the labor. Much depends on the *variety* of the collection, and the skill and taste of all may here find ample room for profitable exercise. And the usual articles of needlework will be in demand, and a much larger supply than heretofore of the products of the garden, the dairy, and the farm. We wish to fill one table with specimens of Natural History in every variety, and another with pot flowers. Will the friends in the country prepare these for the occasion? Let all who have beautiful flowers of any kind, plant cuttings from them now, and, if properly trained, they will probably be ready for us in December next.

Your past experience and observation, dear friends, diminishes the necessity of suggestions from us. What we would most urgently press upon you is, that the work of preparation be commenced *immediately*, and continued diligently. We shall be glad to communicate with any circle or individual, who may wish for consultation with us respecting the Fair, and shall be happy to receive friendly suggestion from any quarter.

Sarah Pugh,	*Emma Parker,*
Theresa Hallowell,	*Gertrude K. Burleigh,*
Sarah L. Child,	*Hannah L. Stickney,*
Anna M. Hopper,	*Mary T. Stickney,*
Margaret Griscom,	*Emily Winslow,*
Sarah A. McKim,	*Maria Davis,*
Amy Matilda Cassey,	*Harriet D. Purvis,*
Paulina Wright,	*Sarah L. Purvis,*
Jawette Jackson,	*Margaret Jones,*
Martha Carman,	*Mary Grew,*
E. Carman,	*Margaretta Forten,*
Clementine Green,	*Mary Shave,*
Huldah Justice,	*Hester Reckless,*
Eliza J. Bias,	*Esther Hogeland,*
	Committee of Arrangements.

TO THE ABOLITIONISTS OF CHATAUQUE COUNTY.

DEAR FRIENDS:—Two able advocates of the cause of liberty—E. D. HUDSON, and WM. W. BROWN, are now laboring in your county, and will hold meetings at the following places. Their success, and the interests of the cause, will depend very much upon your active co-operation, in procuring places for meetings, extending notices, and in aiding them in procuring subscribers for the Standard. Are there not some among you who will

VOLUNTEER

To spend one, two, or three weeks, or more, in Freedom's cause, and go with these brethren from house to house, and from town to town? Let it not be said of Western New-York, that from among her sons, Slavery can get more volunteers to fight her infamous battles in Mexico, than Freedom can number in her army. Come to the rescue, then, one and all, and let the question be decided.

"For he who settles Freedom's principles,
Writes the death-warrant of all tyranny;
Who speaks the truth, stabs falsehood to the heart,
And his mere word makes despots tremble more
Than even Brutus with his dagger could."

ERIE COUNTY.

Clarence Hollow, Tuesday, September 1, at 7 o'clock, p.m.
Akron, Wednesday, " 2, "
Richville, Thursday, " 3, at 2 o'clock, p.m.
Lancaster, Friday, " 4, at 7 "

These meetings will be attended by one, or both of the friends above mentioned, besides VOLUNTEERS. One noble-hearted brother is already in the field, in that capacity, and will spend as much time as his other avocations will permit. You will find in

E. D. HUDSON,

A single-hearted, devoted, and faithful man,—uncompromising in his hostility to Slavery, in whatever garb she may assume to clothe herself. No freeman will complain of that.

WILLIAM W. BROWN,

Has groaned many a weary day in the prison-house of bondage, and can tell of the dark and damning deeds that are committed there. He has felt the heavy heel of tyranny upon his own head, and can speak from experience. Even now by the Constitution of the United States, he is a *chattel*, and not a MAN. Out upon such atrocity, and let the cry be rung through the land,

NO UNION WITH SLAVEHOLDERS.

J. C. HATHAWAY,
General Agent of the American Anti-Slavery Society, for the State of New-York.

WESTERN NEW-YORK ANTI-SLAVERY SOCIETY.

The Western New York Anti-Slavery Society has held its Third Anniversary, and to awaken, to inform, and to inspire the American people with a true sense of the iniquity of Slavery existing in our country, and to endeavor to interest their sympathies in the cause of the poor slave, we make this appeal to an intelligent public; confidently hoping that the

Poetry.

For the National Anti Slavery Standard.

A WORD OF HOPE.

"Unwillingly the soul is deprived of truth."—PLATO.

Thou, who mankind or doubtest, or despisest,
Brings not thy creed yet weight enough of care?
Oh come and learn with me from Greece's wisest,
His deeper truth shall save us from despair.

I too have mourned this moral desolation,
Seen Good and Evil poised—and Evil win;
And watched God's people, his own chosen nation,
Go calmly plunging deepest into sin.

Then more than ever need we all assistance
That may ensure us strength these Times to brave,
And most of all to hail the sure existence
Of that great hope these words of Plato gave:

That he who seems the vilest yet requires
Some self-deceit the Right in Wrong to see;
The soul but lives so long as it aspires,
What loves pure Evil soon must cease to be.

Good is the air we breathe while life we cherish;
And when a fearful tempest round us rolls,
To save that life we let our treasures perish,
And blast our intellects to save our souls.

The soul, its aims by lower calls resisted,
Some compromise with selfishness must find,
And Reason's vital cords are torn and twisted,
The unnatural pair in clumsy yoke to bind.

Dost mourn to see how all are inconsistent?
Yet here, the only hope for man remains,
Since Nature's laws thus show a day, though distant,
When larger light shall melt all self-made chains.

Round these worst actions of thine erring brother's
Why these sophistic webs so closely thrown?
'T is not to calm the consciences of others,—
The wretched victim needs them for his own!

Thou aimest at the sun; but he, dim-seeing,
Seeks the same light reflected from his cloud;
Grudge not thine aid—and soon, the phantom fleeing,
His tardy homage shall with thine be bowed.

Until the soul is wholly dead through error
There are no limits to its vital power;
Let not thine aid be yet made null by terror,
The turning point may be this anxious hour.

Work on! love on! and when thou most despairest,
The poor transformed shall feel thy potent charms,
And man-like, angel-like, in beauty fairest,
A rescued brother clasp thee in his arms!

And so the race moves on; this upward yearning
From age to age shall work itself more clear,
'Till God's redeemed ones, the Evil spurning,
Shall walk again in Eden-gardens here.

T. W. H.

Miscellany.

THE SHAKER BRIDAL.

BY N. HAWTHORNE.

One day in the sick chamber of Father Ephraim, who had been forty years the presiding elder over the Shaker settlement at Goshen, there was an assemblage of several of the chief men of the sect. Individuals had come from the rich establishment at Lebanon, from Canterbury, Harvard, and Alfred, and from all the other localities, where this strange people have fertilized the rugged hills of New England by their systematic industry. An elder was likewise there, who had made a pilgrimage of a thousand miles, from a village of the faithful in Kentucky, to visit his spiritual kindred, the children of the sainted Mother Ann. He had partaken of the homely abundance of their tables, had quaffed the far-famed Shaker cider, and had joined in the sacred dance, every step of which is believed to alienate the enthusiast from earth, and bear him on to heavenly purity and bliss. His brethren of the North had now courteously invited him to be present on an occasion, when the concurrence of every eminent member of their community was peculiarly desirable.

The venerable Father Ephraim sat in his easy chair, not only hoary-headed and infirm with age, but worn down by a lingering disease, which it was evident, would very soon transfer his patriarchal staff to other hands. At his footstool stood a man and woman, both clad in the Shaker garb.

"My brethren," said Father Ephraim to the surrounding elders, feebly exerting himself to utter these few words: "here are the son and daughter to whom I would commit the trust, of which Providence is about to lighten my weary shoulders. Read their faces, I pray you, and say whether the inward movement of the spirit had guided my choice aright."

Accordingly, each elder looked at the two candidates with a most scrutinizing gaze. The man, whose name was Adam Colburn, had a face sunburnt with labour in the fields, yet intelligent, thoughtful, and traced with cares enough for a whole lifetime, though he had barely reached middle age. There was something severe in his aspect, and a rigidity throughout his person, characteristics that caused him generally to be taken for a schoolmaster; which vocation, in fact, he had formerly exercised for several years. The woman, Martha Pierson, was somewhat above thirty, thin and pale, as a Shaker sister almost invariably is, and not entirely free from that corpse-like appearance, which the garb of the sisterhood is so well calculated to impart.

"This pair are still in the summer of their years," observed the elder from Harvard, a shrewd old man. "I would like better to see the hoar frost of Autumn on their heads. Methinks, also, they will be exposed to peculiar temptations, on account of the carnal desires which have heretofore subsisted between them."

"Nay, brother," said the elder from Canterbury, "the hoar frost, and the black-frost, had done its work on brother Adam and sister Martha, even as we sometimes discern its traces in our corn-fields, while they are yet green. And why should we question the wisdom of our venerable Father's purpose, although this pair, in their early youth, have loved one another as the world's people love? Are there not many brethren and sisters among us who have lived long together in wedlock, yet adopting our faith, find their hearts purified from all but spiritual affection?"

Whether or no the early loves of Adam and Martha had rendered it inexpedient that they should now preside together over a Shaker village, it was certainly most singular that such should be the final result of many warm and tender hopes. Children of neighbouring families, their affection was older even than their school-days; it seemed an innate principle, interfused among all their sentiments and feelings, and not so much a distinct remembrance, as connected with their whole volume of remembrances. But, just as they reached a proper age for their union, misfortunes had fallen heavily on both, and made it necessary that they should resort to personal labour for a bare subsistence. Even under these circumstances, Martha Pierson would probably have consented to unite her fate with Adam Colburn's, and secure of the bliss of mutual love, would patiently have awaited the less important gifts of fortune. But Adam, being of a calm and cautious character, was loth to relinquish the advantages which a single man possesses for raising himself in the world. Year after year, therefore, their marriage had been deferred. Adam Colburn had followed many vocations, had travelled far, and seen much of the world and of life. Martha had earned her bread sometimes as a sempstress, sometimes as help to a farmer's wife, sometimes as school-mistress of the village children, sometimes as a nurse or watcher of the sick, thus acquiring a varied experience, the ultimate use of which she little anticipated. But nothing had gone prosperously with either of the lovers; at no subsequent moment would matrimony have been so prudent a measure, as when they had first parted, in the opening bloom of life, to seek a better fortune. Still they had held fast their mutual faith. Martha might have been the wife of a man, who sat among the Senators of his native State, and Adam could have won the hand, as he had unintentionally won the heart, of a rich and comely widow. But neither of them desired good fortune, save to share it with the other.

At length that calm despair, which occurs only in a strong, and somewhat stubborn character, and yields to no second spring of hope, settled down on the spirit of Adam Colburn. He sought an interview with Martha, and proposed that they should join the Society of Shakers. The converts of this sect are oftener driven within its hospitable gates by worldly misfortune, than drawn thither by fanaticism, and are received without inquisition as to their motives. Martha, faithful still, had placed her hand in that of her lover, and accompanied him to the Shaker village. Here the natural capacity of each, cultivated and strengthened by the difficulties of their previous lives, had soon gained them an important rank in the Society, whose members are generally below the ordinary standard of intelligence. Their faith and feelings had, in some degree, become assimilated to those of their fellow-worshippers. Adam Colburn gradually acquired reputation, not only in the management of the temporal affairs of the society, but as a clear and efficient preacher of their doctrines. Martha was not less distinguished in the duties proper to her sex. Finally, when the infirmities of Father Ephraim had admonished him to seek a successor in his patriarchal office, he thought of Adam and Martha, and proposed to renew, in their persons, the primitive form of Shaker government, as established by Mother Ann. They were to be the Father and Mother of the village. The simple ceremony, which would constitute them such, was now to be performed.

"Son Adam, and daughter Martha," said the venerable Father Ephraim, fixing his aged eyes piercingly upon them, "if ye can conscientiously undertake this charge, speak, that the brethren may not doubt of your fitness."

"Father!" replied Adam, speaking with the calmness of his character, "I came to your village a disappointed man, weary of the world, worn out with continual trouble, seeking only a security against evil fortune, as I had no hope of good. Even my wishes of worldly success were almost dead within me. I came hither as a man might come to a tomb, willing to lie down in its gloom and coldness for the sake of its peace and quiet. There was but one earthly affection in my breast, and it had grown calmer since my youth, so that I was satisfied to bring Martha to be my sister, in our new abode. We are brother and sister, nor would I have it otherwise. And in this peaceful village, I have found all that I hope for—all that I desire. I will strive, with my best strength, for the spiritual and temporal good of our community. My conscience is not doubtful in this matter; I am ready to take the trust."

"Thou hast spoken well, son Adam," said the Father. "God will bless thee in the office which I am about to resign."

"But our sister!" observed the elder from Harvard, "hath she not likewise a gift to declare her sentiments?"

Martha started, and moved her lips, as if she would have made a formal reply to this appeal. But had she attempted it, perhaps the old recollections, the long repressed feelings of childhood, youth, and womanhood, might have gushed from her heart, in words that would have been profanation to utter there.

"Adam has spoken," she said, hurriedly; "his sentiments are likewise mine."

But while speaking these few words, Martha grew so pale, that she looked fitter to be laid in her coffin, than to stand in the presence of Father Ephraim, and the elders; she shuddered also, as if there was something awful or terrible in her situation and destiny. It required, indeed, a more than feminine strength of nerve, to sustain the fixed observation of men so exalted and famous throughout the sect, as these were. They had overcome their natural sympathy with human frailties and affections. One, when he joined the Society, had brought with him his wife and children, but never from that hour, had he spoken a fond word to the former, or taken his best-loved child upon his knee. Another, whose family refused to follow him,—such was his gift of holy fortitude, to leave them to the mercy of the world. The youngest of the elders, a man of about fifty, had been bred from infancy in a Shaker village, and was said never to have clasped a woman's hand in his own, and to have no conception of a closer tie than the cold, fraternal one of the sect. Old Father Ephraim was the most awful character of all. In his youth he had been a dissolute libertine, but was converted by Mother Ann herself, and had partaken of the wild fanaticism of the early Shakers. Tradition whispered, at the firesides of the village, that Mother Ann had been compelled to sear his heart of flesh with a red-hot iron, before it could be purified from earthly passions.

However that might be, poor Martha had a woman's heart, and a tender one, and it quailed within her, as she looked round at those strange old men, and from them to the calm features of Adam Colburn. But perceiving that the elders eyed her doubtfully, she gasped for breath, and again spoke:

"With what strength is left me by my many troubles," said she, "I am ready to undertake this charge, and to do my best in it."

"My children, join your hands," said Father Ephraim.

They did so. The elders stood up around, and Father Ephraim feebly raised himself to a more erect position, but continued sitting in his great chair.

"I have bidden you to join your hands," said he, "not in earthly affection, for ye have cast off his chains forever; but as brother and sister in spiritual love, and helpers of one another in your allotted task. Teach unto others the faith which ye have received. Open wide your gates—I deliver you the keys thereof. Open them wide to all who will give up the iniquities of the world, and come hither to lead lives of purity and peace. Receive the weary ones, who have known the vanity of the earth,—receive the little children, that they may never learn that miserable lesson. And a blessing be upon your labours: so that the time may hasten on, when the mission of Mother Ann shall have wrought its full effect,—when children shall no more be born and die, and the last survivor of mortal race, some old and weary man like me, shall see the sun go down, never more to rise on a world of sin and sorrow."

The aged Father sank back exhausted, and the surrounding elders deemed, with good reason, that the hour was come when the new heads of the village must enter on their patriarchal duties. In their attention to Father Ephraim, their eyes were turned from Martha Pierson, who grew paler and paler, unnoticed even by Adam Colburn. He indeed had withdrawn his hand from hers, and folded his arms with a sense of satisfied ambition. But paler and paler grew Martha by his side, till, like a corpse in its burial clothes, she sank down at the feet of her early lover; for, after many trials firmly borne, her heart could endure the weight of its desolate agony no longer.

EX-PRESIDENT JEFFERSON AND THE COOPER'S SHOP.

The following was related, many years since, by one of the parties, who was a very respectable citizen of Montgomery county, Pennsylvania, since deceased:

During the Presidential term of Thomas Jefferson, two young men from Pennsylvania took a lease from him of his merchant mill at Monticello, one of the stipulations of which was, that the landlord should erect, for their use, within a given period, a cooper's shop. The time of the meeting of Congress soon arriving, the President had to repair to Washington to attend to his official duties, where he remained a long time absorbed in national concerns, and the building of the cooper's shop was entirely forgotten by him. Not so with his tenants, whose daily wants constantly reminded them of the provisions contained in the lease; and finally they determined to erect one themselves, and charge the cost of it to their landlord. On the return of the President to his mansion, the parties met to settle a long account current, which had been running during his absence. The items were gone over and scrutinized one by one, and all were found satisfactory but the charge of building the cooper's shop, to which he objected, alleging that he could have erected it with his own workmen. Several attempts were made to effect a settlement, but they always failed when they came to the cooper's shop. The young men became warm and zealous in the affair; and the parties, instead of getting nearer together, found themselves, at every interview, wider apart.

In this state of affairs, the father of the young men, who was a mild, affable, conciliating gentleman, possessing some knowledge of the world and its ways, arrived on a visit to his sons, who informed him of their difficulty with their landlord. He requested them to leave it to him, observing that he thought he could effect an amicable settlement in the case. This course was accordingly acceded to, and in due time he waited on the President with the account. It was scanned and agreed to, except the charge for building the shop, which, he said, with some firmness, he should not allow, for reasons stated. His opponent, observing his apparent decision on the subject, very gravely remarked: "Well, friend Jefferson, it has always been my practice through life, to yield rather than to contend." Immediately on this remark being made, the President's chin fell on his breast for an instant, when raising his head in an erect position he observed, in a very emphatic manner, "a very good principle, Mr. Shoemaker, and I can carry it as far as you can: let the account for the cooper's shop be allowed." Thus ended the difficulty, and the parties continued their friendly regard for each other till death separated them. And the cultivation of a similar disposition, "to follow peace with all men," would terminate thousands of difficulties, add much to the happiness of individuals, and tend to promote the general harmony and order of society.—*Christian Non-Resistance.*

THE HYPOCHONDRIAC AND THE PRESS.

BY THOMAS HOOD.

There was a 'Squire Foxall, a martyr to that melancholy humour called Hypochondriasis, and who was cured by the Press. Many a serio-comic scene there was between the master and his man Roger, a confidential servant of the old school, shrewd, trusty, and as blunt as a spade.

"Well, Roger," the master would say, after a very long and solemn shake of the head, "I am going at last."

"Glad on it—to Swaffham, in course?"

"No, Roger, no,—to another world."

"What, to Ameriky?"

"No, to another and a better one, Roger, to the land of spirits."

"Ah, that 's along o' missin' your brandy—you be low, you be."

"Not so low as I shall be, Roger, I 'm at death's door—I have doubled knocked, and am scraping my shoes; and it will soon be, walk in. Now, Roger remember when I 'm gone, that Mr. Brewlay—".

"Yes, yes—I know. He has got the last of your last wills. Your nevy will come into the land, and your nice is to have your personal bulk."

"No, Roger; that was the will before, I've made another since then—but no matter. I've done with money and land. All I require now is a little turf."

"Well—there 's a whole stack on it i' the rick-yard, and when you 've burnt o' that—"

"Never, Roger, never! I 'm burnt out myself—quite down in the socket, and shall go off like a snuff. I am ready, Roger, for the garner."

"Yes, yes, and corn for the sickle, and grass for the scythe, and a ripe plum for the basket, and a brown loaf for hopping the twig. I know all that by heart."

"I 'm a dying man, Roger, and you know it. I have n't twelve hours to live—no, not six, before I pay the debt of nature."

"Dang the debt o' natur! I wish you had none to settle but hern. But it arn't due yet, it arn't."

"Due, and over due, Roger. The receipt 's made out, and before to-morrow you will have another master."

"No, I shan't; I harn't had no warnin'."

"But I have, Roger. Here, feel my pulse. It stopped just now for two minutes and a half. The circulation is at a stand-still, the heart cannot perform its functions."

"All moonshine, master. It 's performing its funkings at this minit. It 's going as regular as an eight-day clock—I can almost hear un tick."

"No, Roger—that 's impossible."

"Is it? Then why do Doctor Darbo try to hear it with his telescope?"

"Stethoscope, Roger, ste-thos-cope. There may be hypertrophy for that. But you know I can 'targue with you. My lungs are quite gone—quite!"

"No wonder, you 've been blowin' 'um up this ten years!"

"They 're destroyed. Pulmonary consumption has set in—"

"Yes, yes, I know, they 're full of tuber roses."

"Tubercles, man; and my liver is in no better state."

"No; they 're schismatic. And you 've got an abscess in your inside—"

"An abscess."

"Well an abscess in your stomach; and can 't digest properly for want of grass and water!"

"A deficiency of the gastric juice. It is all too true, Roger. Every organ I have is out of order"

"Then I would 'nt play on 'em. Well, what next? Why, you 've got a gatherin in your lumbering progresses."

"Lumbar process—"

"Which in course affects the head, and so you 've got a confusion of water on the brain—"

"Then you 've had an electric fit and three paralel strokes; and there 's your stertian ague, and the intermediate fever—"

"Intermitting."

"Then there 's the inflammation of your mucus members—"

"Membrane, membrane."

"Well, membrane. Next there 's your vertical headache—"

"Vertigo."

"And Lord knows what in your intestates and vesceruses. Then there 's your legs with their various veins—"

"Varicose."

"And as to your feet with hoppin gout in them—and flying gout in your stomach—swimming gout in your head—you 're gout all over."

"Yes, Roger, yes; it has got hold of my whole system, sure enough. But it 's apoplexy I 'm afraid of, Roger. I have tinnitus, giddiness, congestions, lethargy; every symptom in the book."

"Dang the books, it 's them has done it! There 's Doctor Imray's Family Physicker, you 've give yourself over ever since you brought it home. And then there 's Doctor Winshow's book, and Doctor Frankum's as made you believe 'um that you 'd got a turned head and pendulum belly—"

"Pendulous, Roger, pendulous."

"Well, it 's all one. And then their plaguy formuleses for making up your own prescriptions. You 'll prescribe your yourself into heaven, you will, some day, with your blue pills and hydrengea powders—"

"Hydrarge powders."

"It can 't be good for nobody to swallow so much calumny. And then you dabblin with them deadly pisons, though you know as well as I do, that three Prussian Acidulated drops would kill a horse."

"You mean Prussic acid. But in some affections, Roger, it is of great service."

"Yes, like Oxonian acid, for boot tops. Then, there 's the newspapers. I do believe there ain't a quack medicine advertised, but you 've tried 'em all, from Cockle's Antibiling pills, and the Febrifudge, to Sarcy Barilla. Lord! Lord! the heaps of nasty messes you have swallowed, surely! Not to forget the Horse physic you took arter readin in Doctor Elliotson that the human two-legged species could ketch the glanders."

"And was the poor man cured of his hypochondriasis?"

"Yes, by the Country Chronicle, into which some wag introduced an announcement of his sudden demise, 'after a complication of disorders, borne for a long series of years with unexampled cheerfulness and resignation.' The effect on the patient was miraculous! Instead of damping his spirits or shocking his nerves, it set up his lumbagoed back, roused his sluggish spleen, stimulated his torpid liver, stirred his lethargic lights, warmed his congestic blood, till it boiled a gallop, and turned his flagging heart to a cœur de lion. He declared boldly that the paragraph originated in a political spite—swore that it was intended as a hint for his assassination, and vowed that he would horse-whip the editor of the diabolical newspaper in his own infernal office.

"And he was as good as his word—for which practical sincerity he had to pay one hundred pounds for damages, and as much more in costs. The cure, however, was complete. His old affections vanished as if by magic; and now his only complaints in the world are of the impudence of counsel, the partiality of judges, the stupidity of juries, the uncertainty of the law, the murderous propensity of the Whigs, the rascality of venal editors, and the intolerable licentiousness of the press.

From Douglas Jerrold's Weekly.

FINE ARTS—PRINCE ALBERT'S TROWEL.

This is an elaborate engraving of the trowel used by his Royal Highness Prince Albert, Field-Marshal, &c. on his "laying the foundation-stone of the Liverpool Sailors' Home." If ever we felt called upon as Englishmen to rejoice at the progress of high art in this our favourite land of sculptors, painters, and carvers,—a land in which painters are not suffered to perish from neglect,—it is at the present moment, when our softened bosom is dilating with admiration not only of the picture, very nicely engraved, before us, but of the ennobling purpose of the Corporation of Liverpool, in invoking the arts of their country to the design and completion of—a bricklayer's trowel!

It may, to the end of their days, afford a consolation to many of our benighted readers, who, for lack, of loyalty, leisure, or means, did not visit Liverpool, reverently to gaze upon the trowel itself, to be informed, in a half whisper, (for there are some things too solemn to be loudly talked about,) that the trowel has the stern of a vessel for its handle, "with two sailors steering, stern guns pointed, and two flags very gracefully hanging over the stern!" Moreover, the trowel bears "the Prince's crown on a purple enamelled cushion." And "the whole of these ornaments are beautifully enamelled in their proper colours." Again, the Corporation of Liverpool, with a liberality that they could not, if they would, subdue, made it known "that the public would have an opportunity of viewing the trowel on Wednesday and Thursday." What a glorious sight, to behold crowds of high-thoughted Englishmen—with their sensitive wives, and well-educated children—pouring from their houses, and, arrived at the place of exhibition, bustling and scrambling to catch a glimpse of—a trowel! It is scarcely possible to consider a people under more touching, more ennobling circumstances.

On the blade of the trowel is inscribed, "Presented to Field-Marshal his Royal Highness the Prince Albert"—(this is very proper, inasmuch as the trowel indicates the Field Marshal's only *mortar* practice—"on the occasion of his laying the foundation stone of the Liverpool Sailors' Home, 31st July, 1846."—Now the magnificent trowel is very well as far as it goes. But why, for the nonce, should not the Prince be *all* bricklayer? Why have merely a holyday trowel? Why not a bricklayer's suit, of the richest velvet and satin, of course, here and there artistically smudged with coloured paste and powder, made of sweetest spices, to give a look of hard work to his garments? Then the Prince would be in complete masquerade, and the clothes be in fine keeping with the trowel. As it is, the mere trowel makes the solemnity "a mimed rite."

Again, we are sorry to hear that the mortar used by the Prince was a vulgar mass of lime. Why was not M. Soyer employed to mix some precious compound, some delicious adhesive stuff, not only serviceable as a substitute for mortar, but exquisite to the palate, and therefore eatable by the Corporation? Not that we would do the Corporation the wrong to suppose for a moment that its loyalty would refuse to chew and swallow the mortar itself, lime, hair, and all, if presented to its flattering mouth by the royal bricklayer.

And the gilt, chased and enamelled instrument will be preserved among the other valuables of the Royal Albert; to future ages a touching proof that when a Liverpool Corporation did catch a prince to glorify and adulate, they never failed, as the phrase goes, "to lay it on with a trowel!"

HORROURS OF WAR.

To the Editor of the Freeman's Journal:

35 ECCLES STREET, 9th July, 1846.

DEAR SIR:—The friends of peace—by whom I mean all those who are opposed to all war, who consider the trade of the soldier nothing better than legalized murder, and who are of opinion that standing armies and navies are a profligate source of strife and ill-will in the world—are often accused by those who maintain that wars, as carried on by our Government are right and lawful in the sight of God, of a heated enthusiasm, and a fanaticism, at once dangerous to the peace and happiness of society, and an unwarrantable opposition to constituted authorities. The circumstances I am now about to relate will, I trust, even in the minds of our bitterest opponents, afford some justification of our abhorrence of a system which is capable of producing such fruits. I have read of the horrours of war—I know something, by description, of the desolation which overspreads a field of battle, and of the sad and terrible misery consequent on the assault and entry into of a besieged city, by a victorious army. In those cases the blood is inflamed—the passions are aroused, and men do deeds of violence and murder, which find some shadow of an excuse, because of the furious and avengeful feelings that are awakened; but in the case I allude to, no such palliation can be offered. It evinces a cold-blooded atrocity, which makes one shudder intensely, and exclaim, in agony of heart, can such a tale be true? Is it possible that Britons—that Irishmen—that in the 19th century of the Christian era, beings in the form of men—could be guilty of such atrocity? But to my story, and the evidence of its truth, which seems to me undoubted, because I can imagine no motive for falsification in its relation. It is the statement of an humble man of scenes in which he professed to be an actor. In the *Herald of Peace* for the present month, published in London, I find the following statement, taken from the *Stamford Mercury* of May 15, 1846:—

"A letter from private John Lunn, of the 80th Regiment, to his father, of Saint Leonard's street, Stamford, dated from the camp, before Lahore, on the 8th March, relates some incidents connected with the battles on the banks of the Sutlej, which have not hitherto been published; the following are extracts. After describing the march of his regiment from the 8th to the 18th of December, on which day they were engaged for the first time, and the battle of the 20th, he says—'*On the succeeding morning we commenced hanging and shooting all the prisoners, which dreadful work occupied us nearly the whole of the day.* On the 22d we commenced our march towards Ferezepore plains, and there remained quietly in camp for a week.' He describes in vivid language, the bloody battle of the 10th of February; but I'll not occupy your columns with that; my object is to present to your readers the cold-blooded butchery of the prisoners, and to ask them, can they, in the face of Heaven, sanction such vile work? Or can they remain silent when they learn that their name and honour are tarnished by a deed which would disgrace demons? British and Irish soldiers employed during nearly an entire day, in hanging and shooting their defenceless fellow-men!! It seems almost too horrible to be believed, and yet we cannot doubt the unvarnished tale of a private soldier to his father. It is not long since that the entire press of our country rung with anathemas against the French army, in Algeria, because of the suffocation of their enemy in a cave. If there can be degrees in supreme criminality, is not the conduct of the English (and I grieve to say of the Irish too), at Lahore, more than that of the French at Dhara? In the one case we have disarmed prisoners; in the other, an enemy in his stronghold.

On a recent occasion, my esteemed friend, the Liberator, claimed credit for the Irish on account of their bravery in the very battles I now allude to. I care not to deny their bravery; but they share the honour!! of such bravery with the lion, and the tiger, and the hyena, and with bipeds called men, in all creations. The *Times* justly and truly, but with unconscious condemnation, designated such courage "bull-dog bravery." I am sorry there was an Irishman at the battles of the Sutlej. I am sorry there is an Irish soldier in India, or in any other country, willing to earn a livelihood by butchering his fellow-man, thousands of miles away from him, and who never did him an injury. I hope when the statement I have now laid before your readers meets the eye of Mr. O'Connell, that he will never again claim credit for the men who were engaged in such horrible work.

I would not that any should mistake me, and suppose that all my horrour of war arises, because of such brutal deeds as I have described, resulting from it. I believe all wars are indefensible, either on grounds of public policy or expediency, and that they are utterly at variance with the precepts of Jesus. I cannot think that any soldier who fights, or any clergyman who insults God by thanking Him for victories, are entitled to the Christian name; and I would think it manly and honourable of such men, openly to declare, what their actions tell all the world is their real belief, that their Christianity is a fighting religion, and that "Peace on earth, and good will to all men," are a humbug. Within a few days, an officer, with whom I have the pleasure to be acquainted some years, candidly admitted to me that he considered soldiers were murderers, but that such was their duty. Here is a man (and there are thousands like him) who would, I verily believe, start with horrour at the bare idea of committing a murder on his own account, and who would, nevertheless, unhesitatingly dip his hands deep in human blood at the bidding of another. What an indefensible system must it not be which justifies such an awful inconsistency. Irishmen, fellow-countrymen, don't enlist, swell not an army of voluntary slaves—don't relinquish not your right of judging whether or not acts are lawful in the sight of God. Remember that a man is never manufactured into a good soldier until humanity is drilled out of him. The soldier must eat, and drink, and sleep, and renounce the Christian religion at the will of another. If he attempt to "love his enemy," he will be himself shot like a dog; and this indignity he must not submit to for a day, or an hour, or a year, or for a specified time; his enlistment is, virtually, for life, and a short life and a bloody one it usually is.

Irishmen, fellow-countrymen, don't put yourselves into such a situation as may oblige you, on pain of forfeiture of your own lives, to "hang and shoot" defenceless prisoners.

My pen has run on faster and farther than I expected, so I must conclude hastily.

Yours faithfully,
JAMES HAUGHTON.

GLEANINGS FROM FOREIGN PAPERS.

THE HORSE-CHARMER.—Doubtless, our readers must have heard of the extraordinary gift said to be possessed by an Irishman named Sullivan, who exercised a power over horses that no other horse-breaker in the united kingdom ever obtained, by means of whispering. He is, therefore, better known in the sporting circles by the subriquet of "the Whisperer." It may not be known that the grandson of this extraordinary man (George Church), who practises the art of horse-breaking and training in Sydney, possesses the secret of charming this noble animal, which gained for his grandsire so much celebrity. We have had frequent opportunities lately of witnessing his performances, and can confidently vouch for his skill. He will take a wild, unbroken colt, from the bush, and in twenty-four hours make him so docile and obedient, without severe treatment, that the animal, at command, will lie down under him, feigning death, and remains until roused from the apparent stupor in which he has been thrown, by mesmeric passes and slight manipulation (as it appears to us) on the nervous system, by a slight touch of a rattan. The animal will then lick the face of the operator, put his tongue in his mouth, and whisper in his ear at a signal. Church will then lie down on the broad of his back, and place the animal's fore-foot on the pit of his stomach, also his hind-foot in his teeth, without danger of being pressed too hard. When the horse is relieved from the stupor into which he appears to have been thrown, he resists a repetition of the operation as long as he can, until, subdued by the irresistible charm of this extraordinary man, he relapses into the mesmeric state, and is then passively obedient to his will.—*Sydney Sentinel.*

ORIGIN OF THE WORD "QUIZ."—When Richard Daly was patentee of the Irish theatres, he spent the evening of a Saturday, in company with many of the wits and men of fashion of the day. Gambling was introduced, when the manager staked a large sum that he would have spoken through all the principal streets of Dublin, by a certain hour next day, Sunday, a word having no meaning, and being derived from no known language; wagers were speedily laid, and stakes as speedily deposited. Daly repaired to the theatre and despatched all the servants and supernumeraries with the word "Quiz," which they chalked on every door and shop window in the town. Shops being shut all next day, everybody going to and from their different places of worship, saw the word; and everybody repeated it, so that "Quiz" was heard through Dublin. The circumstance of so strange a word being on every door and window, caused much surprise; and ever since, should a strange story be attempted to be passed current, it draws forth the expression, "You are quizzing me."

DEATH OF CHARLOTTE ELIZABETH.—Mrs. Charlotte Elizabeth Tonna, well known in this country as well as in England, as the popular author under the name of "Charlotte Elizabeth," died as Ramsgate, England, Sunday, July 12.

A HINT FOR CONTINENTAL TOURISTS.—We find the following curious details in the *Moniteur des Arts*:—"There exist at Rome secret workrooms for sculpture, where the works manufactured are broken arms, heads of the gods, feet of satyrs, and broken *torsi*—of nobody. By means of a liquid here used, a colour of the finest antiquity is communicated to the marble. Scattered about the country are goatherds, who feed their flocks in the vicinity of ruins, and look out for foreigners. To these they speak incidentally of the treasures found by digging a few feet deep in such neighbourhoods. The English, in particular, are the victims of such mystification; and freely yield their money to the shepherds, who are agents to the "General Artificial Rum Association," and know well where to apply their pick-axe. They are careful, however, to spend much time in fruitless search, before they come finally upon the treasure—for which the foreigner willingly pays. England is full of these antiquities of six months' age. Nor do the amateur numismatics leave Rome with empty hands; for in that city are daily coined, without fear of the law, the money of Cæsar, Hadrian, Titus, Heliogabalus, and all the Antonines—filed, pinched, and corroded, to give the look of age. Paris may be said to have hitherto, by comparison with London, escaped this epidemy for the youthful antiquities of bronze and marble—but she is devoured by the forgers of middle-age antiquities. It is notorious with what skill and impudence certain cabinet-makers manufacture chairs, tables, and footstools of the fifteenth century, and how readily they find dupes. A young antiquarian showed lately, with great pride, to an artist, a friend of his, a very fine article of Gothic furniture, which he had just bought at great cost. 'It is very fine,' said his friend, after examination, 'and it will last you long,—*for it is quite new.*'"—*Athenæum.*

COMPARISON OF SPEED.—A French scientific journal states, that the ordinary rate is per second:—Of a man walking, 4 feet; of a good horse, in harness, 12; of a reindeer, in a sledge, on the ice, 16; of an English race-horse, 43; of a hare, 88; of a good sailing ship, 14; of the wind, 82; of a sound, 1,038; of a twenty-four pounder cannon ball, 1,300; and of the air, which so divided returns into space, 1,300 feet.

VERY APPROPRIATE.—During the imprisonment of Prince Louis Napoleon at Ham, the numbers of the *Progrès du Pas de Calais*, edited by his friend, Frederick Degeorges, were regularly forwarded to him, by the post. After his escape, the current numbers were returned to the office of the journal with the usual stamp, singularly applicable in this instance, "Gone away without leaving his address."

DRINKING CUSTOMS.—Some fifty years ago, the rule for drinking in Ireland was, that no man was allowed to leave a company *until he was unable to stand*, and then he might depart, if he could walk.

A FREE-TRADE BARBER.—Among the displays at Ashton-under-Lyne, consequent on the passing of the Corn Bill, was that of a barber, in Hyde, who exhibited a flag, with the motto, "No monopolist shaved here!"

VALUABLE RELIC!—One of the handles of the coffin of Mary, Queen of Scots, was sold the other day, among the late Mr. Upcott's collection of curiosities, for two guineas.

DEATH OF DWARKANAUTH TAGORE.—We regret to have to announce the death of the distinguished Hindoo gentleman, Baboo Dwarkanauth Tagore, whose name and high character may be familiar to many of our readers. He died on the 1st instant, at his residence, St. George's Hotel, Albemarle street, in the 52d year of his age. With the exception of the learned Rammohun Roy, he was the first Brahmin of any note, we believe, who has visited Europe; and it is much to be lamented that neither of these eminent personages were fated to return to their native country, and to carry back to their brethren in the East, the fruits of the civilization they had made such personal sacrifices to witness, and of the value of which, we well know, they had both formed so high an estimate.—*London Times, August 3.*

THE AFRICAN SLAVE-TRADE.—The *Flotte* publishes the following letter from the Western Coast of Africa:—"The combined action of the French and English squadrons is beginning to produce its fruits. The King of Dahomey, the most powerful sovereigns of Western Africa, and who has been extensively engaged in the slave-trade, appears determined to renounce that traffic, and has, it is said, concluded a treaty to that effect with an English commissioner, named Duncan. It would be advisable for the French Government, which possesses at Whida, on the territory of Dahomey, a fort occupied by the agents of the firm of Regis, of Marseilles, to propose and enter into a similar convention with a sovereign whose dominions abound in oleaginous productions, ivory, and other articles. The French iron steamer, Eustralie, commanded by Captain Le Gallic Kerisnet, and the English brig of war, Flying Fish, lately gave chase to a slave ship, and compelled her to run aground. The English, in their anxiety to capture the vessel, lost a boat, which approached too near the shore on which she had been cast; a lieutenant and five men are said to have perished. The schooner Fine, commanded by Captain Darrican, seized, off Gabon, a Sardinian schooner, named, Our Lady of Grace, which was suspected of piracy. The Indienne transferred to her a portion of the crew, and took on board the men of the pirate, with the exception of the captain, who, according to the ordinances, must remain in his ship. We have been assured that he had succeeded in seducing one of the sailors of the Indienne, who assisted him in breaking his fetters. He then attempted to excite a revolt, which was put down by the firmness of the officer in command of the prize. The latter has arrived at Brest. We have abundance of provisions both at Gabon and Goree, and the health of the men is generally good. The Caraibe, commanded by Admiral Montagnies de la-Roque, is to leave on the 10th of June for the lower part of the coast."

The proprietor of the house famous in the love-legend of Abeillard and Heloise as their dwelling, on the *quai Napoleon* had, it appears, lately determined on its demolition; and the work had even proceeded down to the first story, (by which the French usually mean what we call the second,) when it was suspended in consequence of some proposals (it is said) made by a person intent on preserving this historic habitation. But whether this attachment for the memory of the two not very respectable lovers comes of somebody that is romance struck, or of some one looking to speculate on the softness of head and heart of others, we do not learn.

An Italian journal (the *Observatore Triestino*) relates as having lately occurred the following benevolent appropriation:

"Inspired by the having read the '*Wandering Jew*,' an inhabitant of Hermanstadt has placed in the Savings-bank, a sum of one hundred florins, of which he has disposed by bequest as follows:—When the accumulated interest and principal shall have produced twelve millions of florins, (which will happen in three hundred years,) one million shall be employed in building a church for the service of the Reformed Religion; a second, for founding a normal school, for the instruction of teachers and village notaries; a third, for the erection of a hospital; two more, for a model-farm and a school of agriculture; one more, for constructing a railroad to the neighbouring stone-quarries, and for an addition to the wages of the working-people of the town; one, for the embellishment of Hermanstadt; two for such works of charity as the spirit of that time may think worthiest; and lastly, one million to be enjoyed by such persons as can establish their descent from the founder."

"NEW LORDS, NEW LAWS."—It is stated in a French journal, that, not long since, some young Bolognese, who came to Rome, were arrested at Ponte-Molle; and, after having their trunks examined, were ordered to return to their homes, and forbidden entering the holy city. On returning to Bologna, they made a complaint to the Bishop of that city, who immediately laid the matter before the Pope.

Two days afterwards, when the Governor of Rome was transacting business, as usual, with the Pope, his Holiness inquired whether he had not something to communicate to him?

"No," replied Monsignor Marino.

"And the young men from Bologna, whom you prevented from entering the city?" said the Pope.

The Governor endeavoured to justify his course, by saying that there had been found among their papers, satires and sonnets against the Government.

"*Scroccheza*," (folly,) said the Pope: "You know, very well, that if you were to search among our own papers, you would find the same. It is time that such proceedings should finish, and that individual liberty should be a little respected. I hope this is the last time I shall hear of similar complaints."

From the Pennsylvania Freeman.

DEATH OF B. R. HAYDON, ESQ.

No one can read the melancholy account of the still more melancholy death of Benjamin R. Haydon, the celebrated historical painter, of London, given on our fourth page, without the deepest feelings of commiseration. Without knowing anything of the history of Mr. Haydon, we have, ever since the World's Convention of 1840, and the part which, from his professional skill, he happened to take in that event, felt a kind of personal interest in whatever concerned him. He was selected, unofficially, we understand, by